



विद्या प्रसारक मंडळ
स्थापना नौपाढा ठाणे १९३५

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DATE OF RGVEDA

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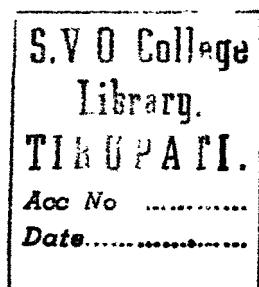
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To

F. E. Pargiter and S. N. Pradhan
whose researches have proved a
source of inspiration to the author

इतिहासपुराणाभ्यां वेदं समुपबृहयेत्



A B B R E V I A T I O N S

AIORI	= Annals of Bhanuarkar Research Institute
Ai Br	= Aitareya Brāhmaṇa (Anandashram)
AIHT	= Ancient Indian Historical Tradition
Bd	= Brahmāṇḍapurāṇa
Bh	= Bhāgavata
Bhāg	= Bhāgavata
Br	= Brahmapurāṇa
Bṛd	= Bṛhaddevatā
Br Devata	= „,
Brhadd	= „,
CAI	= Chronology of Ancient India by Pradhan
Hr	= Harivāṁśa
Hv	= „,
Mbh	= Mahābhārata
Mat	= Matsyapurāṇa
Mt	= „,
PHAI	= Political History of Ancient India
Rām	= Rāmāyaṇa
RV	= Ṛgveda
Vā	= Vāyupurāṇa
Vy	= „,
Vṣ	= Viṣṇupurāṇa

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P r e f a c e

By establishing certain synchronisms, it has been shown, here, that out of 1128 hymns of *Rgveda* 774 hymns have been composed during Rāma-period i. e. during the period covered by those five generations which would be represented by Rāma Dāsarathi and four generations just preceding him. Out of the remaining hymns 48 are composed during Pre-Rāma period, 101 during Post-Rāma period, 23 during Mahābhārata period and 82 are doubtful or unassigned. A study of all the Ṛsis has been made, one by one, Māṇḍala-wise and an attempt has been made to fix up the chronological position of each and every Ṛṣi of the *Rgveda*.

The results, at present, are meant to be tentative. Only points are noted and no attempt at elaboration is made. If a second edition is called forth attempt will be made to check up and verify all the references (which has not been possible now) and to elaborate the points which are merely noted now.

However, the conclusions reached here, show
(1) that it is possible to assign more than 90 per cent hymns of the present *Rgveda* to definite periods
(2) that the present Ṛksamhitā is a collection of hymns composed by the Āṅgirā family or those

families which were intimately related by marriage ties with the Aṅgirā family, (3) that these Vedic Ṛsis had connections with the kings of both the Solar and Lunar branches and therefore Pargiter's hypothesis that the *Rgveda* originated with the Mānavas etc is incorrect, and (4) that the extent of Aryan settlement in the Rgvedic days was from Tibet to the Narmadā and from Surāṣṭra and Punjab to Assam.

It is regretted that owing to the inconvenience of the Press, uniformity in types is not maintained. The symbols R, PR etc are printed in italics as well as in ordinary types but they mean the same thing. On pp. 84-5 names have had to be printed without diacritical marks.

Vallabhvidyānagar

Via Anand
24-1-52

D. R. MANKAD

N. B. Whoever writes anything about this book is requested to send a copy of his writing to the author.

CHAPTER ONE

SYNCHRONISMS

AS is well-known, along with the *Rgveda* are preserved *Anukramanis*. These have preserved for us the names of the ṛsis i.e. the composers of the various hymns of *Rgveda*. For every sūkta or hymn, the *Anukramanis* give the name of its ṛsi and there are about 400 such ṛsis. If we can know when these ṛsis lived, we can know the time of the composition of the *Rgveda*. In the following pages I shall try to fix the chronological position of each of these ṛsis and thus try to arrive at the age when these sūktas were composed.

For this purpose, I shall first establish certain synchronisms and then take up ṛsis, one by one, and apply the results of these synchronisms to them.

I shall start with a story which Pargiter¹ has narrated thus:²

1. *Ancient Indian Historical Tradition*, p. 157 ff.
2. *Mbh* 1, 104; XII, 343, *Bd* III, 74, 3—46; *Bhag.* IX, 20, 36.8 twice in *Vn* 99, 36-46, 141—50 and *Mat* 48, 32-42; 49, 17-26

"There were two rishis Bṛhaspati and his elder brother, who is called Ucathya in the *Vedārthadīpikā* (on RV. VI. 52) and *Bṛhaldevatā* (iv, 11-15), Utathya in the *Mahābhārata*. Uṣija in the *Brahmāṇḍa* and *Matsya* and Asija or Asija (but sometimes Uṣija) in the *Vāyu*. Utathya is a very common variant for Ucathya, and Asija a mistake for Uṣija. These are therefore two distinct names, Ucathya and Uṣija, and it will be shown further that Ucathya is the correct name of this rishi. He had a wife Mamatā, and their son was Dirghatamas, who was born blind. Bṛhaspati is said to have consorted with her and his son was Bharadvāja. That there was a rishi Dirghatamas Aucathya Māmateya 'son of Ucathya and Mamatā who was blind is proved by the *Rigveda* and that there was also a rishi Bharadvāja son of Bṛhaspati is asserted by *Sarvānukramani* in ascribing many hymns in book VI to him.

"This story continues with Dirghatamas.¹ He lived in his paternal cousin's hermitage, whom the Purāṇas apparently call Saradvant, but indulged in gross immorality or misbehaved towards the wife of the younger Autathya (Aucathya).² Hence he was expelled and set adrift in the Ganges. He was carried downstream to the eastern Āṅava kingdom and was there welcomed by king Bali. This incident finds support in the *Rigveda* (I, 154, 3-5) where he speaks

1. *Va*, 99, 32; *Bd* III, 74, 94, *Mat* 48, 83, 4; *Brhadd.* IV, 15

2. *Mat* says Gautama but this seems a misreading as the sequel shows. *Va* 65, 101 and *Bd* III, 1, 106 say Saradvant was Utathya's son.

of having been delivered from bodily hurt and from dangers in the rivers. There Dirghatamas married the queen's Sūdrā nurse and had Kakṣivant and other sons; and at Bali's desire begot on the queen Sudeṣṇā five sons Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suḥma, who were called the Bāleya kṣatra and also Bāleya brahmanas. This is strange yet not improbable for brahmanas did render such services. Afterwards he gained his sight and assumed the name Gotama or Gautama."

Pradhan relates¹ the last portion thus, which is correct, Pargiter's version being loose and less exact.

"In the *Mahābhārata* (1, 113 c) it is related in interesting detail that the Rgvedic ṛṣi Dirghatamā Māmateya, after being thrown into the Ganges was rescued by the Kṣatriya king Vali who took the ṛṣi to his house and, according to the custom of Niyo-ga then prevalent in the Aryan society, requested the ṛṣi to raise progeny in the queen. The queen disliked the old poet, but being afraid of her husband ordered her maid servant to go to the poet (whom Brhaddevatā calls Usik) Accordingly the famous Kakṣivant, the author of *Rgveda* I, 116-126 etc. was born. Being apprised of the fact that the queen did not go to the ṛṣi, the king Vali ordered her again to approach him. This time the queen obeyed and Aṅga and other brothers were born."

I must add that according to this story Brhas-pati approached Mamatā, the wife of Utathya, when

1. *Chronology of Ancient India*, p. 208.

she was pregnant.¹ Already she bore a child by Utathya. This was Dirghatamā. And both Dirghatamā and Bharadvāja were born of Mamatā, after Br̥haspati cohabited with her. Therefore Dirghatamā may be called Autathya and Māmateya and Bharadvāja may be called Bārhaspatya and Māmateya. Pradhan has also shown² that in the *Rgveda* Bharadvāja calls himself Vajineya and this would mean that Mamatā had another name Vājini.

This establishes that there were two ṛṣis Bharadvāja and Dirghatamā, both brothers, born of the same mother but of two different fathers. That this story is historically true is proved by the fact that both these are authors of Rgvedic hymns³ and both are referred to as such in the *Sarvānukramani* and in the hymns themselves⁴.

Now Bharadvāja in his compositions says that he had received gifts from a king named Divodāsa.⁵

1. In the *Purāṇas* and *Mbh* referred to in a foot note earlier.
2. *CAI* p. 7. see *Rv*, VI, 26, 2

त्वां वाजी हवते वाजिनेयो महो वाजश्य राधस्य सातौ।

त्वां श्रवेष्विन्द्रं सत्पतिं तरुं त्वां चष्टे मुष्टिहा गेषु युध्यन्॥

3. Bharadvāja Bārhaspatya is the author of *Rv*, VI, 1—14; 16—30; 37—43; 53—74; IX, 67 (1—3); X, 137 (1)

Dirghatamā is the author of *Rv*, I, 140—164. Incidents of this story seem referred to in *Rv*.

4. In VI, 73, 1—3 Bharadvāja says 'Br̥haspati Āngirasa is my father'— बृहस्पतिंगाङ्गिरासः पिता नः Dirghatama mentions himself in I, 147, 3; 152, 6; I58, 1 etc.
5. Bharadvāja refers to Divodasa in VI, 16, 5; 16, 19; 18, 13; 26, 5; 61, 1; acc. to *Mbh* XIII, 30, Bharadvāja became Divodāsa's purohita. Same statement is made in *Pañcavims'a Brahmanya* (5, 3, 7).

who is described as Atithigva. Let us, therefore, see who this Divodāsa was and when he flourished.

Pradhan has admirably shown that Divodāsa, who is often called Atithigva in the *Rgveda* was the same as Divodāsa, the king of Kāsi. He has shown how the Kāsi king Divodāsa is described in the Purāṇas as the son of Vadhryas'ya and how even in *Rgveda* this Divodāsa is called the son of Vadhryas'va.¹ According to *Rgveda* this Divodāsa won a decisive victory over Sambara.² Now *Iāmāyāṇa* also records this fight in the following verses.

पुरा देवासुरे युद्धे राजविभिः पतिः
आगच्छत् त्वामुगादाय दैवराजस्य साह्यक्त् ॥ 9, 11
दिशमाख्याय कैक्यी दक्षिणं दण्डकान् प्रति ।
वैजयन्तमिति रुथातं पुरं यत्र तिमिध्वजः ॥ 12
स शम्वर इति रुथातः शतमायी महासुरः

It is said here that Daśaratha went as an ally of Devarāja (Divodāsa) in a battle against Sambara. This Sambara's personal name was Timidhvaja. He ruled in the Daṇḍakā forest, with his capital at Vaijayanta. It was, by the way, in this battle that Daśaratha had given two boons to Kaikeyi.

1. *Vā*, 99,200; *Hr* I, 32, 70. *Vs* IV, 19, 16. *Vāyu* says:
(99,200).

वध्यश्वान्मथुनं जडो मेनकायासिति श्रुतिः ।
दिवोदास्व राजर्षिग्दृत्या च यशस्विनी ॥

Rv refers to Vadhryas'va being the father of Divodāsa in VI, 61,1 thus:

इयमदाश्रभमसृणन्वुतं दिवोदासं वध्यश्वाय दाशुषे ।

2. Practically in every Maṇdala, this is referred to in the Indra-hymns. See particularly VI Maṇdala.

This shows that Divodāsa, who is famous in the *Rgveda* for his battle with Sambara was a contemporary of Daśaratha, the father of Sri Rāma.

This contemporaneity of Divodāsa and Daśaratha is supported by the fact, as is shown by Pradhan, that Māyāvati the wife of Sambara was the sister of Mandodari the wife of Rāvaṇa,¹ who was Daśaratha's contemporary.

According to the *Purāṇas*, this Divodāsa had a sister named Ahalyā, who was purified by Sri Rāma.² This also proves that Divodāsa was Daśaratha's contemporary. Again this Ahalyā was married to Saradvant, who was the cousin of Dirghatamas as has been said earlier. And Dirghatamā's brother Bharadvāja was Divodāsa's purohita. Therefore also Daśaratha and Divodāsa were contemporaries.

In Rāmāyaṇa, it is stated that Pratardana, the king of Kāsi came to greet Rāma on the occasion of his coronation. (VII, 38, 15). This Pratardana was the son of Divodāsa. Therefore also, Divodāsa and Daśaratha were contemporaries.

Again, Rāma going on his exile had stayed for a night at the Ashrama of this Bharadvāja at Pra-yāga. (*Rām*, II, 89th, 23). In *Rām* he is called devapurohita, and all the commentators explain this

1. *Sivapurāṇa* VI, 13.

2. *Br.* 123, 100, *Va*, 99, 201; *Hs* I, 32, 71; *Mt* 15, 8; *Bh* IX, 21, 34. *Vs* IV, 19, 26.

as his being the son of Br̥haspati, who was devapurohita. Thus, this also supports the same synchronism.

This establishes that Divodāsa was a contemporary of Daśaratha the father of Sri Rāma.

Now just as Bharadvāja received gifts from Divodāsa, so did he receive gifts from a king named Prastoka.¹ This Prastoka is described as the son of Śrījaya.² Since Bharadvāja received gifts from Divodāsa and Prastoka, these two were contemporaries.

Again, we know that the winner of the Dāśarājna battle was Sudās, the son of Pijavana.³ Pijavana was the son of Śrījaya.⁴ And Śrījaya, the father of Pijavana and Prastoka, was the son of Devavāta.⁵ Thus Prastoka was the uncle of Sudās.

Therefore, Divodāsa, Sudās and Prastoka were Daśaratha's contemporaries. So also, Bharadvāja who received gifts from these, was Daśaratha's contemporary. Naturally, therefore, Dirghatamā, the brother of Bharadvāja, also was Daśaratha's contemporary.

1. See: Bharadvāja in VI, 47, 22 says: Prastoka has given me ten gold purses and ten horses: what Atithigva won by defeating Sambara, we have received (that) from Divodāsa: R̥cā is.

प्रस्तोक इन् राधमस्त इन्द दशकोशयोदेश वार्जिनेऽदात् ।
दिवोदामादत्तिथगवस्य राधः शास्त्रर वसु प्रत्यग्रभीषम् ॥

2. See: साञ्जर्जस्य प्रस्तोकस्य दानस्तुनिः० Sāyaṇa on VI, 47, Br. Devatā also calls Prastoka as साञ्जर्ज्य V, 124.

3. Rv VII, 18 25; See CAI p. 83 if.

4. Hr 1, 32, 77; CAI p. 84 if.

5. अथ यः सुंजये पुरो दैववाते समिध्यते । युमां अमित्रदंभनः ।
Rv, VI, 15, 4 also Rv VII, 18, 25.

Now, I shall talk of some other important synchronisms.

In the Paurava branch of the Chandravamśa, there was a king named Matināra. He had a son named Tamśu and a daughter named Gauri. This Tamśu had married Yama's daughter Ilīni. By her Tamśu had a son named Dharmanetra. Dharmanetra had a son by Upadānvi, named Duṣyanta.¹

Matināra's daughter Gauri was married to Yuvarāṣva of the Ikṣvāku Dynasty. Yuvarāṣva had, by Gauri, a son named Māndhātā.² Thus we get the following table.

1. Matināra		
2. Tamśu		2. Gauri m. to Yuvarāṣva
(by Ilīni d. of Yama)		
3. Dharmanetra		3. Māndhātā
(by Upadānvi)		
4. Duṣyanta		

Now in the family of Turvaśa (of the Candra Dynasty), there was a king named Karandhama, whose

1 Vy. 99, 119—169; Mt 49, 1—13; Hr I, 32, 1 ff.

2 मतिना॑सुताश्चास॒द्धयः परमधार्मिकाः ॥ Hr I, 32, 2 ff

तं सुराद्यः प्रतिरथः सुबाहुवैव धार्मिकः ।

गौरी कन्या च विव्याता मान्धातुर्जननी शुभा ॥ ३

गौरी कन्या तृतीया च मान्धातुर्जननी शुभा Mt 1 49,8

son was Marutta.¹ *Purāṇas* record about this Marutta that he had adopted Paurava Duṣyanta.²

In the Vaisālī line there was another Marutta. His father was Avikṣit, and grandfather was Karandhamā. This Karandhamā had a priest named Aṅgiras. This Aṅgiras had two sons Br̥haspati and Saṁvarta. Marutta Āvikṣit requested Br̥haspati to be his priest, but the latter refused saying he was already the Purohita of Indra. Therefore, Saṁvarta became the priest of Marutta. Later, Marutta married his daughter to Saṁvarta.³

Br̥haspati as we have seen, had a brother Utathya. This Utathya's wife Mamitā, as we have seen, gave birth to Bharadvāja and Dirghatamā. Now, Duṣyanta had by Sakuntalā, a son named Bharata. This Bharata was coronated (Aindra Ma�ābhiseka) by Dirghatamā.⁴ Later this Bharata adopted Bharadvāja Bārhaspatya as his son.⁵ This Bharadvāja's son Vidatha or Vitatha

1. *AIHT* p 106 ff; *Vy* 99, 1—6; *Bd* iii, 74, 1 ff; *Mt* 48, 1—5; *H* I, 32 116 ff

2. दुष्यन्तं पौरवं चापि लेभे पुत्रमकल्मषम् ॥ *Hr* I, 32,120

3. *AIHT*, p. 157; *Vy* 86, 9—11; *Bg* IX, 2,26—8; *Mbh* XIII, 137

4. *Aitareya Brahmanīya*. 39, 9

5. *Vy* 99,137—40; *Mt* 49,14—15; *AIHT* p. 159

तेन ते मरुतस्तस्य मरुत्सोमेन तुष्टुवः ।

उपनिन्युभरद्वाजं पत्रार्थं भग्नाय वै ॥ *Mt* 49,29

दायादोऽहिंगसः सूनोरौरमस्तु वृहस्पते:

म कामिता भरद्वाजो मरुत्सोमरतं प्राति ॥ ३०

succeeded Bharata on the throne. Bharadvāja **himself** never occupied the throne. This table will **be** as under.

4. Duṣyanta	4. Āṅgiras
5. Bharata	5. Bṛhaspati
6. Bharadvājā	6. Bharadvāja
	6. Dirghatamā
7. Vidatha	

Now, as we have seen, Dirghatamā, after he retired became Gotama or Gautama. His **cousin** Saradvant was also a Gautama. This **Saradvant** had married Ahalyā, who was purified by Rāma. Ahalya's descent is as under.

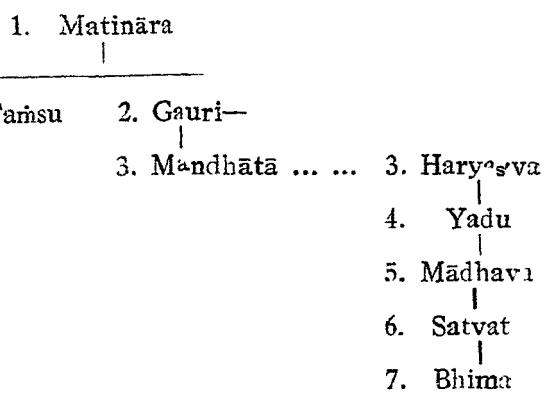
In Paurava family, there was a king named Ajāmidha. This Ajāmidha, by Nilini, had a son named Sānti. Sānti's son was Susānti. Susānti's son was Purujānu. Purujānu's son was Trksa, whose son was Bhṛmyaśva. Bhṛmyaśva's son was Mudgala. This Mudgala had married Indrasenā, the daughter of Nala Naisūdha (famous Nala of Nalopākhyāna). Mudgala had Vadhryaśva as his son and this Vadhryaśva, as we have seen, had, by Menakā a son named Divodāsa and a daughter named Ahalyā.¹ The table will stand thus:

1. See *CAI* p. 1 ff. It is amply shown there how Indrasenā was the daughter of Nala.

Ajāmidha	
S̄inti	
Susānti	
.	Puru ānu
.	T̄kṣa
.	Bh̄myasva
.	Mudgala (by Indrasenā)
.	Vadhryasva (by Menakā ¹)
.	Divodāsa
	6. Ahalyā m. to Saradvant.
	6. Dirghatama
	1. M̄tināra
	2. T̄msu
	3. Dharmanetra
	4. Duṣyanta
	5. Bharatā
	6. (Bharadvāja)

Now, Māndhātā, the son of Gaurī had a brother named Haryasva.² Haryasva's son was Yadu. Yadu's son was Mādhava, whose son was Satvat and Satvat's son was Bhima. This Bhima, according to an express statement of Harivimśa was a contemporary of Rāma Dāsarathi.³ This table will stand under:

1. It is not impossible if this Menakā was also the mother of Sakuntala.
2. See my paper *Sri Krṣṇa's family—Solar or Lunar* in the *Journal of the Oriental Institute, Baroda* Vol I, No I; *Hr* II, 38.
3. राज्ये स्थिते नृपे तस्मन्त्रामे राज्यं प्रशासति ।
शत्रुघ्नो लवणं हत्वा चिच्छेद स मधोर्वनम् ॥ *Hr* II, 38, 39



CHAPTER TWO

R̄ŚIS

(their chronological position)

"—but when hymns are ascribed to truly historical rishis,
none are earlier than Vis'vāmitra." *AIHT* p. 312 Pargiter

In this chapter, I shall consider the case of each of the r̄śis and try to fix up their chronological position. In so doing I shall assign the r̄śis to one of the following periods: (1) Rāma-period = *R*, (2) Pre-Rāma-period = *PR*, (3) Post-Rāma period = *PRP*, (4) Mahābhārata period = *Mbh*. Some cases I shall mark as doubtful (= *D*) and some cases I shall leave unmarked meaning that there is no indication to assign them to any of the above periods. In Chapter III, Note 1, I have explained the terms Rāma-period etc.

For the sake of convenience and economy of space, I have not started with the First but with the Second Maṇḍala. I have placed the First Maṇḍala before the Tenth.

Details about a r̄ṣi are given in that Maṇḍala, where his name occurs first. If he occurs in subsequent Maṇḍalas also he is not treated there. I have noted the numbers of all the sūktas composed by a particular r̄ṣi, against this name where it occurs first.

An alphabetical Index of all the ṛsis is put at the end of the Volume.

* * *

M A N D A L A I I

1. Gr̄tsamada: (II, 1-3; 8-26; 30-43. IX, 86, 46-48.) R

Regarding Gr̄tsamada I quote Pradhan (*chronology of Ancient India* p. 27):

"Now it is stated in the *Mahābhārata* (XIII, 30, 58-59) that the son of this Bhārgava Vitahavya was that famous Gr̄tsamada whose appearance was like that of Indra and who was assaulted by the Daityas who thought him to be Indra himself. It is stated that his compositions preserved in the *Rgveda* were among the very best.

"From the *Sarvānukramaṇī* of Kātyāyāna, Sāyaṇa quotes (on II, 1) "that Gr̄tsamada who was the son of Sunahotra of the Āngiras family and who entered the Bṛgu family by being a Saunaka saw the second Maṇḍūla."

"It is related in the *Bṛhaddevatā* (IV, 66-69) that Gr̄tsamada having applied himself to austerity, looked like Indra. Then two Daityas of terrible prowess, Dhuni and Cumuri, thinking him to be Indra himself, fell upon him, armed. Then being aware of their intention, the ṛsi glorified Indra who being pleased by the hymns of Gr̄tsamada killed the two Daityas... Gr̄tsamada is also described in the *Bṛhad-*

devatā (IV, 78) as the son of Sunahotra and as a Bhārgava in the *Sāṅkhavana Brāhmaṇa* (XXII, 4).

"From the *R̥gveda* we collect the following points about Gr̥tsamada.

- (i) Gr̥tsamada was the son of Sunahotra (II, 41, 14 and 17).
- (ii) He mentions Sambara as having been found in the mountains after a long search of forty years. (II, 12, 11).
- (iii) He speaks of Sambara's hundred very old cities as having been rent by Indra (II, 14, 16).
- (iv) He says that Indra rent the ninety-nine cities of Sambara in favour of Divodāsa (II, 19, 6).
- (v) He says that the two Asuras Cumuri and Dhuni were killed by Indra in favour of the royal steer Dabhitī and that even the door-keeper of Dabhitī obtained the enemies' gold. (II, 15, 9)."

Thus we find that Gr̥tsamada knew of the exploits of Divodāsa. He, in his hymns refers to Sambara, Devodāsa, Dhuni, Cumuri and others. Therefore, he was either a contemporary of Divodāsa or a little later than him.

Sunahotra, the father of Gr̥tsamada was the son of Bharadvāja, the son of Br̥haspati.

For these reasons Gr̥tsamada belongs to Rāmī period¹.

2. Kūrma (II, 27,28,29). R.

1. For explanation see ch three, Note one.

In the *Anukramani* this Kürma is called the son of Gr̄tsamada

3. Somāuti Bhārgava (II, 4-7) R.

As Gr̄tsamada, though originally an Āṅgirasa, had become a Bhārgava, this Somāuti, whose four hymns are included here, was a descendent of Gr̄tsamada. He refers to 'Gārtsamadāḥ' in II, 4,9 and therefore, seems to belong to Rāma-period.

N. B. Thus all the three ṛṣis of this Mūḍala belong to Rāma-period and therefore all the hymns (43 in all) were composed during Rāma-period.

* * *

M A N D A L A I I I

1. Viśvāmitra Gāthinaḥ (III, 1-12; 24-32; 33, 1-3, 5, 7, 9, 11-13; 34; 35; 36, 1-9, 11; 37-53; 57-62, IX, 67, 13-15; X, 137, 5) R.

Viśvāmitra, the author of these hymns was, according to the *Anukramaṇi*, the son of Gāthi. In the Purāṇas his father's name is spelt as Gādhi. Gādhi's father was Kuśanābha and Kuśanābha's father was Kusa. Therefore, Viśvāmitra is often called Kausika.

He is a famous ṛṣi. In *Rāmāyaṇa* he is connected with Daśaratha and Rāma. In *Aitareya Brāhmaṇa* he is connected with Hariścandra and Rohita (33, 4. p. 896). In the *Purāṇas* he is connected with Satyavrata Trisaṅku, the father of Hariścandra.

(*Hr* I, 13). In *R̄gveda* he calls himself a contemporary of Sudās Paijavana (III, 53, 9-11) and refers to Sambara in III, 47.4.

Thus he belongs to Rāma-period.

It is possible to argue that all these hymns may not be by the same Viśvāmitra. It is true that there have been more than one person of the same name. But the *Anukramaṇi* always distinguish between such persons. Atri is called simply Atri, Atri Bhauma and Atri Śāṅkhya. Br̄haspati is distinguished as Br̄haspati Āngirasa and Br̄haspati Laukya. And generally it is the practice to name a ṛṣi as the son of so and so. This Viśvāmitrā is called Viśvāmitra, the son of Gāthi. Atri is called Atri Bhauma i. e. the son of Bhumi. Bharadvāja is called Br̄ahspatya.

We know of only one ṛṣi named Gṛtsamada and only one ḥsi named Vāmadeva and therefore there should be no difficulty in taking them to be the authors of the hymns which are ascribed to them.

Viśvāmitra, the son of Gāthi is also one. In many of the hymns ascribed to this Viśvāmitra, Kusikas are mentioned. Internal style also shows the author to be the same for several hymns. For instance 12 hymns—30-32, 34, 36, 38, 39, 43, 48-50—end with the same ṛca Sūnam huvema.....Sañjitam dhanānām.

Thus all the hymns ascribed to Viśvāmitra are likely to be his.

To Vasiṣṭha are ascribed 102 hymns out of 104. But internal evidence for common authorship is,

here, clear. In 85 out of 102 hymns, the refrain at the end of the hymn is *yūyam pāta svastibhih sada nah*. And *Vasiṣṭha* is distinguished as *Maitrāvaraṇa*. Thus these 102 hymns are also by one and the same author.

2. *Rśabha Vaiśvāmitra* (III, 13; 14; IX, 71) *R.*

He is the son of *Vaiśvāmitra Gāthinaḥ*.

3. *Kata Vaiśvāmitra* (III, 17-18) *R.*

He is also the son of *Vaiśvāmitra*.

4. *Utkila Kātya* (III, 15-16) *R.*

He is the son of *Kata* above.

5. *Gāthi Kauśika* (III, 19-22) *R.*

Gāthi or *Gādī* as noted above is *Vaiśvāmitra*'s father.

6. *Devavāta Bhārata* (III, 23. jointly with *Devaśravā Bharata*) *R.*

Devavāta as we have seen in Ch. I, is the father of *Sṛñjayā* (the father of *Prastoka*) and *Pijavana* (the father of *Sudās*). As we have seen both *Sṛñjayā* and *Sudās* were the contemporaries of *Divodāsa*. Therefore this *Devavāta* belongs to *Rāma*-period.

Devavāta is described as the son of *Bharata*. It is said that *Bharata* had three sons *Devavāta*, *Devaśravā* and *Asvamedha*. Who this *Bharata* was is not known, but it seems almost certain that the *Bhāratas* who are often referred to in the *Rgveda* are the descendants of this *Bharata* and not the descendants of *Bharata Dauṣyanti*. *Bharata*, the son of *Duṣyanta* had no son and he had adopted *Bnaradvāja* as his son.

Thus Bharata's descendants are Devavāta, Devavāta, Asvamedha (his sons); Śrījaya (his grandson), Prastoka, Sahadeva and Pijavana (his great grandsons) and Sudās Paijavana (his great great-grandson). It seems that even Divodāsa was related in some manner to Devavāta (CAI p 86ff) And all these kings—Devavāta, Asvamedha, Śrījaya, Prastoka, Sahadeva. Sudās and Divodāsa had patronised Ṛgvedic ṛṣis like Viśvāmitra, Vasishtha, Bharadvāja. They themselves are the authors of Ṛgvedic hymns.

7. Devaśrava Bhāratī (III, 23, jointly with Devavāta Bhārata) R.

He is the brother of Devavāta above.

8. Ghora Āngirasa (III, 36, 10 only one ṛcā) R.

Who this Ghora was is not known. As he is a joint author with Viśvāmitra Gāthinah he must have been his contemporary, most probably a senior contemporary.

Kāṇva, the author of *RV I*, 36-43; *IX*, 94 is called Ghaura i. e. the son of Ghora. He seems to be the son of this Ghora. Again Pragātha Kāṇvi is the author of *VIII*, 1, 1-2; 10, 48; 62-65. About him Sāyaṇi (on *VIII*, 1) says that he was the son of Ghora Āngirasa and thus was a younger brother of Kāṇva. But as Kāṇva later adopted him, he i. e. Pragātha came to be known as Pragātha Kāṇva (see Pragātha).

Now Kāṇva Ghaura refers to Medhyātithi who is his son and Medhyātithi refers to Sudās in *VIII*, 33, 3.

Thus Ghora belongs to Rāma-period.

9. Prajāpati Vaiśvāmitra (III, 38; 54-56; IX, 101, 13-16) R.

He seems to be a son or a descendent of Visvāmitra. He is a joint author of IX, 101 with Andhigu Syāvāśva, Yayāti Nāhuṣa, Nahuṣa, Mānava and Manu Samvaraṇa and all these are contemporaries (see further ch. III, Note 2). If so he belongs to Rāma-period as Andhigu the son of Syāvāśva definitely belongs to this period. However see these ṛṣis also.

10. Prajāpati Vācyā (III, 38; 54-56; IX, 84; 101, 13-16) R.

Who this ṛṣi was is not known, He is the son of Vāk. Vāk, the daughter of Ambhīna is the authoress of X, 125. See Prajāpati Vaiśvāmitra and for reasons mentioned under Prajāpati Vaiśvāmitra, this Prajāpati also may belong to Rāma-period.

It is also likely that there was no Prajāpati Vaiśvāmitra.

11. Kusika Aisiratha (III, 31) R. He refers to Saramā (6) and Āngirā.

N. B. All the ṛṣis (10) and all the hymns (62) in this Maṇḍala belong to Rāma-period.

M A N D A L A IV

1. Vāmadeva Gautama (IV, 1-17; 18, 2-3, 8-13; 19-41; 45-48).

"Vāmadeva was a well-known Āngirasa rishi as the genealogy says. (*Vā*, 59, 90, 101; *Mt.* 145, 104; 196, 4, 35-6.) Hymns ascribed to him show he was

a 'Gautama' and refer to Dirghatamas (IV, 4, 13)." (AIHT, p. 222).

In *Rāmāyaṇa* it is clearly stated that Vāmadeva was Dasaratha's ṛtvik see, ऋत्वजौ द्वावभिमतौ वसिष्ठो वामदेवथ (I. 6. 4.) Vāmadeva is often mentioned in *Rāmāyaṇa*.

In his hymns Vāmadeva refers to Sambara (IV, 26, 3). Divodāsa (IV, 26, 3; IV, 30, 20), Sṛñjaya Daivavāta (IV, 15, 4), Somaka Sāhadevya (IV, 15, 1-10), Kutsa Ārjuneya (IV, 26, 1, IV, 30, 4), Bṛhaspati Āñgirasa (IV, 40 1) Kakṣivanta (IV, 26, 1) and Rjīsvā Vaidathin (IV, 16, 15-18),

Kakṣivanta is the son of Dirghatamas and Rjīsvā is the son of Vīdatha, the son of Bharadvaja Bārhaspatya. Both these are Rgvedic ṛsis.

Thus Vāmadeva belongs to Rāma-period. (IV, 18 is supposed to be jointly by Vāmadeva, Indra and Aditi).

2. Trasadasyu Paurukutsyah (IV, 42; V, 27; IX 110) R.

Trasadasyu is called the son of Purukutsa According to *Purāṇas* Purukutsa was the son of Māndhātā, the famous Aikṣavāku king, by his wife Bindumati. Māndhātā belongs to Rāma-period. (See Māndhātā). But Sāyāṇa, at one place, has called Purukutsa to be the son of one Durgaha. He relies on the following rca.

अस्माकमत्र पितरस्त आसन्सप्तऋषया
दौर्गहि बव्यमाने ।

ते अयाजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमधीदेवम् ॥ IV, 42, 8.

Here he explains 'daurgah' by 'durgahasya putrah'. Elsewhere (V, 33, 8) Purukutsa is called Gairikṣit i. e. son of Girikṣit (?) I have doubt about these interpretations of Sāyāṇa.

I note the following for the chronological position of this Trasadasyu, who is a R̄gvedic ṛṣi. Purukutsa is referred to in the *R̄gveda* by Kutsa Āṅgirasa (I, 112, 7) and Agastya (I, 174, 2). Trasadasyu is referred to by Vasistha (VII, 19, 3), Sadhvamīsa Kāṇva (VIII, 8 21), Sobhari Kāṇva (VIII, 19, 36), Syāvāṣṭva (VIII, 36, 7; VIII, 37, 7) and Paktha (VIII, 50, 10). Trasadasayavas are referred to by Sobhari (VIII, 19, 32, VIII, 20, 2 and 8).

Lastly, Trasadasyu is a joint author of *RV.* V. 27 with Trayyārūṇa Traivṛṣṇa and Aśvamedha the son of Bharata. Now Trayyārūṇa is the grand father of Hariscandra and is directly connected with Viśvāmitra Gāthinah (Hr. I, 13) Bharata the father of Aśvamedha is also the father of Devavāta, the author of *RV* III, 23.

Thus Trasadasyu belongs to Rāma—period.

3. Ajamīḍha Sauhotra (IV, 43-44, jointly with Purumīḍha, which see) *R* or *PR*

4. Purumīḍha Sauhotra (IV, 43-44, jointly with Ajamīḍha Sauhotra.) *R* or *PR*.

In the Purāṇas Ajamīḍha and Purumīḍha are brothers and are named as the sons of Hastin. In one place Hastin is called the son of Suhotra. Ajamīḍha, according to the Purāṇas, is some seven steps higher than Divodāsa.

One Purumiṣha is said to have been a contemporary of Syāvāsva (Sāyaṇa on V, 61). There, Purumiṣha is called a brother of Taranta from whom Syāvāsva received gifts.

One Purumiṣha is referred to by Dirghatamā (I, 151, 2) and Agastya (I, 183, 5).

As Purumiṣha and Ajamilha are joint authors here, they are those who are put by the Purāṇas at the seventh step above Divodāsa. Therefore, in our language both of them will belong to Pre-Rama period. However see Purumilha Āṅgirasa (VII, 7).

N. B.—All the ṛśis of this Maṇḍala except Ajamilha and Purumiṣha, who have composed two hymns, belong to Rāma-period and therefore 46 out of 48 hymns are composed during Rāma-period. Ajamilha and Purumilha are not far removed from Vāmadeva and they may even belong to Rāma-period. (See Purumilha Āṅgirasa).

M A N D A L A V

In this Maṇḍala, I have put ṛśis of the same family first and then others, thus:—Ātreyas 1—36 (+ 1 = 37); Āṅgirasas 37 — 38; others 39 — 49.

1. Atri Bhauma (V, 37 — 43; 76 — 77; 83 — 86. IX, 67, 10 — 12; 86, 41 — 45. X, 137,4) R

Anukramaṇī differentiates between two Atris—this Atri and Atri Sāmkhya the author of X, 143. *Purāṇas* put one Atri as the mānasa son of Svāyambhuva Manu. This Atri was the father of Soma, whose grandson the famous Pururavas was.

Next is this Atri Bhauma i. e. Atri the son of Bhūmi. This Atri refers to Kakṣivanta in V, 41,5 and therefore belongs to Rāma-period. He is also a joint author in IX, 67 and 86, with six other ṛsis for which see Ch III. Note 2. In X. 86 he is joint author with Gṛtsamada, which makes him his contemporary. According to *Rāmāyaṇa* he had his Ashrama just on the outskirt of the Dāṇḍakā forest and Rāma had stayed at his Ashrama for a night just before entering the Dāṇḍakās. His wife was the famous Anasūyā. His position is thus fixed.

Sītā is called Bhaumi. Naraka of Kāmarūpa is also called Bhauma. I have suggested elsewhere (see my *Puranic chronology* p. 225 ff) that this Naraka was the son of Janaka by a nurse named B'ūni and therefore likely to be Sita's brother. Can this Atri be the son of the same Bhūmi?

2. Budha Ātreya (V, 1 jointly with Gaviṣṭhira Ātreya) R

The author of X, 101 is called Budha Saumya i. e. the son of Soma. Therefore this Budha who is called Ātreya is distinct from Budha the son of Soma and father of Pururavas. This Budha Ātreya is a joint author with Gaviṣṭhira and as Gaviṣṭhira (which see) belongs to Rāma-period, this Budha also belongs to Rāma period.

One Budha is mentioned in *Rāmāyaṇa* as a contemporary of Marutta Āvikṣit, who belongs to Rāma-period. This Budha ruled in Bahli country, was the son of Prajāpati Kardama and had a son

named Sasabindu. He later settled in Madhyadeśa.
(*Rām* VII, 87,3)

3 Gavīsthira Ātreya (V, 1 jointly with Budha
Ātreya.) R

In *Purāna*s Gavīsthira is called a son or a descendent of Dutta Ātreya. Dutta Ātreya was a contemporary of Sahasrārjuna Kārtavīrya, i. e. of Paraśurāma Bhārgava *AIHT* p. 229. Therefore Gavīsthira belongs to Rāma-period.

It is likely if Budha and Gavīsthira were brothers.

4. Kumāra Ātreya (V, 2 jointly with Viṣṭa
Jāna.) R

Sāyaṇa on V, 2, quoting from *Sātyāvanya Brāhmaṇa* and *Tāṇḍya Brāhmaṇa* gives the following story.

There was a king Tryaruna Traivṛṣṇa Aṅkṣvīka. His Purohita was Viṣṭa Jāna. Once when Trivaruna was going out in a chariot, Viṣṭa drove the chariot. Kumāra who was playing on the road was killed by the chariot. So the question arose who was responsible for the death, the owner or the driver of the chariot. They referred the question to the 'Ikṣavākus' and their verdict was that the driver was responsible. So Viṣṭa, by Viṣṭa Sāma, revived Kumāra. In *Tāṇḍya* Viṣṭa is called Trasadasyu's Purohita

All this means that Kumāra Ātreya was a contemporary of Viṣṭa Jāna, Traiyāvruṇa and Trasadasyu. In the Sūkta (V, 2,7) Sunahsepa is referred to.

Thus Kumāra Ātreya belonged to Rāma-period.

5. Vasuśruta Ātreya (V, 3-6) PRP.¹
6. Iṣa Ātreya (V, 7-8) PRP.
7. Gaya Ātreya (V, 9-10) PRP.
8. Sutambhara Ātreya (V, 11-14) PRP.

He refers to Aṅgiras in V, 12,6.

9. Puru Ātreya (V, 16-17) PRP
10. Dvīta Ātreya (Mr̥ktavāhā (V, 18) PRP.
11. Vavṛī Ātreya (V, 19) PRP
12. Prayasvat Ātreya (V, 20) PRP.
13. Sasa Ātreya (V, 21) PRP.
14. Viśvasāmī Ātreya (V, 22) PRP.
- 14 a Dyumna Viśvacarṣanī Ātreya (V, 23) PRP.
15. Vasuyū Ātreya (V, 25, 26) PRP.
16. Viśvavārā Ātreyi (V, 28) PRP.
17. Babhru Ātreya. (V. 30) R

He refers to Namuci (V, 30, 8) and Rṇañcaya (V, 30, 12-14). Aitareya Brāhmaṇa calls him Babbhu Daivavṛdha and makes him a contemporary of Somaka the son of Sahadeva. Sihadeva was the uncle of Sudā's Paijavana. Rṇañcaya made him his priest (Brd, V, 33)

18. Avasyu Ātreya (V, 31 and 75) R

1. These are the descendants of Atri. I have placed them in PRP, but some of these may belong to R also. None of these belongs to PR.

He refers to Kutsa and Suṣṇa (V, 31, 7-9).

19. Gātu Ātreya (V, 32) R

He, too, refers to Suṣṇa (V, 32, 4)

20. Sadāpṛṇa Ātreya (V, 45) R

Refers to Saramā and Aṅgirāḥ. Saramā lived in the days of Ayāsya (See Saramā) who belongs to Rāma-period.

21. Pratikṣaitra Ātreya (V, 46). PRP

22. Pratiratha Ātreya (V, 47) PRP

23. Pratibhānu Ātreya (V, 48) PRP

24. Pratiṛabha Ātreya (V, 49) PRP

25. Svastyātreyāḥ (V, 50-51) R

According to the *Purāna* (AIHT p 229) they are the sons of Prabhākara Ātreya. This Prabhākara had married ten daughters of a king named Bhadrāśva or Rudrāśva, who was two steps above Matināra.

26. Syāvāśva Ātreya (V, 52-61; 81-82; VIII, 35-38; IX, 32) R

Sāyaṇa (on V, 52) and Brhaddevatā give details of Syāvāśva's life. The story narrates how Syāvāśva was attracted by the daughter of king Rathaviti Dārbhya, how he practised penance, how he met the king Taranta, his wife Sasīyasi and brother Purumilha and how he ultimately married Rathaviti's daughter.

Syāvāśva refers to Sudāś (V, 53, 2) Trasadasyu (VIII, 36, 7) and Purumilha (V, 61, 7) This Purumilha was his contemporary.

28 [V, 27-40] DATE OF RGVEDA

In the *Purāṇas* Syāvāṣva is called a son or a descendant of Lutta Atreya and Dutta Atreya was a contemporary of Haihayā Sahasrārjuna.

Thus Syāvāṣva belongs to Rāma-period.

27. Arcanānā Ātreyā (V, 53, 64; VIII, 42) R

Arcanānā is the father of S'yāvāṣva (See Sāyaṇa on V, 52).

28. Śrutavīt Ātreyā (V, 62) PRP

29. Rātahavya Atreya (V, 65, 66) PRP

30. Yajata Ātreyā (V, 67; 68) PRP

31. Urucakrī Ātreyā (V, 69; 70) PRP

32. Bāhvṛkta Ātreyā (V, 44, 12; 71; 72) PRP

33. Paura Atreya (V, 73; 74) PRP

34. Saptavadhri Atreya (V, 78) R

He was made a priest seven times by Aśvamedha Bhārata (which see) (Brd V, 83)

35. Satyaśravā Atreya (V, 79, 80) PRP

36. Evayāmarut Ātreyā (V, 87) PRP

37. Dharuṇa Āṅgirasa (V, 15) PRP

38. Prabhuvasu Āṅgirasa (V, 35; 36. IX, 35-36) PRP

39. Aśvamedha B'ārata (V, 27, jointly with Tryarūpa and Trasadasyu.) R

See Devavātā Bhārata,

40. Gaurivītī Sāktya (V, 29; IX, 108-1-2.) R

He is the grandson of Vasīṣṭha and the son of Sakti Vāsiṣṭha.

41. Vṛṣa Jāna (V, 2 jointly with Kumāra Atreya)

R

See Kumāra Atreya.

Trasadasyu Paurukutsyā (see Maṇḍala Four, ṛṣi No. 2.) R

42. Tryarūṇa Traivṛṣṇa (V, 27 jointly with Trasadasyu. IX, 110) R

His name is also spelt as Trayyārūṇa. In the Purāṇas his son is called Satyavrata and Trisaṅku (Hr I, 11-12) Purāṇas give a story describing how for an offence Satyavrata was banished by his father, how he lived with the Cāṇḍālas, how he maintained the family of Viśvāmitra, how later he got the throne and how Viśvāmitra sent him to 'Svarga.'

He was a contemporary of Trasadasyu and is thus at Rāma-period.

43. Bandhu Gaupāyana or Laupāyana (V, 24; X, 57-60 jointly with Subandhu, Srutabandhu and Viśvabandhu.) R

They are called Gaupāyanas or Laupāyanas.

Sāyaṇa quotes from नायायाणा Brāhmaṇa thus (on X, 57, 1).

“असमातिं राथप्रौढेष्ठ गौपायनं अभ्यगम्यस्ते खाण्डवे सत्रमासताश्च हासमातौ राथप्रौढेष्ठ किलाताकुली ऊषुर्गुरुमायौ ते दृ स्मानश्चै निधायौऽने पचतोऽप्नौ मासमथासुराश्च दध्वेष्वाकवः परावभूः । तमसमातिं गौपायनानामाहुतयोऽभ्यतप्नन् सोऽव्रीदिमौ किलाताकुली इमा वै मा गौपायनानामाहुतयोऽभ्यतप्नतीति तावबूनां नस्य वा आवामेव भिषजौं स्व आवां प्रायश्चित्तगावां तथा करिष्यावो यथा न्वेता नाभितपन्तीति । तौ परत्य सुगन्धौर्गौपायनस्य स्वपतः प्रमत्स्यासुमाहृत्यान्तः परिधि न्वधत्ताम् इत्यादि.

That is, these were the priests of Asamāti the son of Rathaprauṣṭha. This king also made Kīlāṭa and Akuli as his priests. They killed one of these four. The other three recited this Sūkta (X, 57) then.

In X, 55. 6 and X, 57, 7 they refer to Br̄haduktha. Br̄hadukta (which see) was the son of Vāmadeva.

Therefore, these four belong to Rāma-period.

In X, 60, Agastyasvāsa is said to be the author of 6th ṛcā, and Anukramani says that this sister of Agastya was the mother of these four.

44. Subandhu Gaupāyana or Laupāyana see Bandhu Gāupāyana. R

45. Srutabandhu Gaupāyana or Laupāpa see Bandhu Gaupāyana. R

46. Vasu (or Visva) bandhu Gaupāyana or Lau-pāyana see Bandhu Gaupāyana. R

47. Saṁvarana Prājāpatya (V, 33, 34). R

He refers to Trasadasyu (V, 33, 8), and Vidatha (V, 33-9).

Vidatha was the son of Bharadvāja. Thus he belongs to Rāma-period,

48. Avatsāra Kāsyapa (V, 44) R

Purāṇas call him son of Kāsyapa. He is, according to the Purāṇas brother of Arundhati who was married to Vasiṣṭha.

V. B. Out 49 (+ 1 already mentioned under IV Maṇḍala = 50) ṛṣis of this Maṇḍala 22 belong to Rāma-period and 28 to post-Rāma-period.¹ Thus out of 87 hymns, 42 belong to Rāma-period and 45 to post-Rāma period.

M A N D A L A V I

1. Bharadvāja Bārhaspatya (II, 1-14, 16-30; 37-43; 53-74; 15 (or by Vitahavya Āngirasa) IX; 67, 1-3) R

This Bharadvāja is the son of Br̄haspati about whom we have already talked much. He was a contemporary of Divodāsa and D̄śaratha. He has composed 58 out of 75 hymns of this Maṇḍala.

He refers to Divodāsa (VI, 16, 5; 16, 9; 18, 13; 26, 5;) Sambara (VI, 18, 8), R̄jīsvā his own grandson (VI, 20, 7), Purukutsa (VI, 20, 10), Dībhiti (VI, 20, 13), and others.

He belongs to Rāma-period

2. Garga Bharadvaja (VI, 4) R

According to *Anukramani* and the *Purāṇas* (AIHT p. 222) he is the son of Bharadvaja Bārhaspatya

3. Pāyu Bharadvaja (VI, 75; IX, 87) R

He is the son of Bharadvāja (AIHT p. 222) Br̄haddevarā (V, 126) records how, when Abhyāvarti Cayamāna and Prastoka Sārījaya were defeated by the Vārasikhas. Bharadvāja asked his son Pāyu to sacrifice for them.

1. Several of these are likely to belong to Rāma-period.

4. Rjīśvā Vaidathina (VI, 49-52; IX, 98; 108, 6-7.) R.

Vidatha the son of Bharadvāja succeeded Bharūta Dauṣvanti. Rjīśvā was the son of this Vidatha. Thus he was Bharadvāja's grandson.

5. Sāmyu Bārhaspatyi (VI, 44-48) R

He was the son of Bṛhaspati and brother of Bharadvāja. (*AIHT* p. 222).

6. Suhotra Bhāradvāja (VI, 31; 32) R

He was Bharadvāja's son, (*AIHT*, p. 222) He refers to Divodāsa, Sambara and Bharadvāja in VI, 31, 4. He also refers to Kutsa and Suṣṇa (VI, 31, 3).

7. Sunahotra Bhāradvāja (VI, 33, 34) R

He was Bharadvāja's son (*AIHT*. p. 222) and the father of Gr̥tsamada.

8. Nara Bhāradvāja (VI, 35, 36) R

He was Bharadvāja's son and refers to him in VI, 35, 4,

9. Vitahavya Āṅgirasa (VI, 15 or Bharadvāja Barhāspatya) R

We know of Haihaya Vitahavya who became a Bhargava (*AIHT* p. 201; *CAI* p. 26-7). But this Vitahotra is called Āṅgirasi

However in VI, 15, 3 Agni is requested to give happiness to Vitahavya and Bharadvāja both. And in (VI, 15, 2) Bṛ̥gus are mentioned in connection with Vitahavya. It is therefore, very likely that Haihaya Vitahavya is meant here

Therefore, he belongs to Rāma-period.

N. B. All the ṛsis (9) and all the hymns (75) belong to Rāma-period.

M A N D A L A VII

1. Vasiṣṭha Maitrāvaraṇa (VII, 1-32; 33, 1-9; 34-104. IX, 67, 19-21; 90; 97, 1-3.) R

Like Viśvāmitra Vasiṣṭha is a well-known ṛsi. He is connected with Dasaratha, Rāma and many other kings. In *Aitareya Brāhmaṇa* it is said that he was a priest along with Viśvāmitra, Ayāsya and Jamadagni at the sacrifice of Hariścandra. (33, 4 p. 896)

In the *R̄gveda* he is the author of 102 out of 104 hymns of this Māṇḍala. He refers to Sudās Paijavana in VII, 18, 23, Dāsarajna battle in VII, 33, 3; 33, 5; 83, 8, Jamadagni in VII, 97, 3, Divodāsa in VII, 18, 25. Parasara mentioned in VII, 18, 21 is his grandson.

He belongs to Rāma-period.

2. Sakti Vāsiṣṭha (VII, 32, 26-27; IX, 97, 19-21; 108, 3, 14-16.) R

According to *Purāṇas* and other sources he was the son of Vasiṣṭha.

3. Vasiṣṭhaputrāḥ (VII 33, 10-14 jointly with Vasiṣṭha) R

This refers to the sons of Vasiṣṭha.

4. Kumāra Āgneya (VII, 101-102) or Vasiṣṭha. Doubtful.

N. B. Three ṛsis and all the hymns (104) belong to Rāma-period. One ṛsi is doubtful.

M A N D A L A VIII

In this Mandala, I have put ṛṣis of the same family first and then others, thus:- Kāṇvas 1-32; Āṅgiratas 33-47; Ātreyas 48-49 and others 50-71.

1. Medhātithi Kāṇva (I, 12-23; VIII, 1, 3-29;
2. 1-42; 32. IX, 2; 41; 42; 43.) R

Refer to Ghora Āṅgirasa and Kāṇva Ghaura. Medhātithi was the son of this Kāṇva (*AIHT* p. 225). He refers to Sudās in VIII, 12,5.

2. Medhyātithi Kāṇva (VIII, 1, 3-29; 3; and 33. IX, 41-43) R

Brother of Medhātithi (*AIHT* p. 225 ff)

3. Devātithi Kāṇva (VIII, 4) R

Brother of Medhātithi (*CAI* 62)

4. Brahmātithi Kāṇva (VIII, 5) R

Son of Kāṇva Ghaura and brother of Medhātithi (*CAI* p. 62).

5. Vatsa Kāṇva (VIII, 6; 11.) R

Probably a son of Kāṇva Ghora. He refers to Pajra (VII, 6,47) who is the same as Dirghatmā the father of Kakṣivanta. Pargiter (*AIHT*, p. 223) considers him to be distinct from Kakṣivantā Dairghatamas because he did not know about the contemporaneity of Duṣyanta and Divodāsa, although he puts Pajra after Dirghatamas.

In any case Vatsa who refers to Pajra belongs to Rāma-period.

6. Punarvata Kāṇva (VIII, 7) R

He refers to Kāṇva (VIII, 7, 18), Kāṇvas (VIII, 7, 19 and 32).

7. Sadhvamīsa Kāṇva (VIII, 8) R

He calls himself putrah Kāṇvīṣya in VIII. 8, 4 and 8. He refers to Priyamedhas (VIII, 8, 17), Kāṇva and Medhātithī (VIII, 8, 20) and to Trasadasyu (VIII, 8, 21).

8. Śūśakarṇa Kāṇva (VIII, 9) R

According to Sāyaṇa (VIII, 9) he is the same as Vatsa Kāṇva.

He calls himself Vatsa in VIII, 9, 6 etc.

He refers to Kakṣivān, Vyavva, Dirghatamā and Vainya in VIII, 9, 10.

9. Pragātha Kāṇva (VIII, 1, 1-2; 10; 48; 62-65). R

As is mentioned under Ghora Aṅgirasa, he is the son of Ghora and brother of Kāṇva Ghora, but being adopted by his brother Kāṇva became Kāṇva. (See Sāyaṇa on VIII, 1).

10 Parvata Kāṇva (VIII, 12; IX, 104; 105
jointly with Nārada Kāṇva) R

He seems to be the son of Kāṇva. But in the Purāṇas he and Nārada are called the sons of Kāśyapa. It is likely that Kāṇva Ghora had become a Kāśyapa (CAI 62). Anukramani calls them Kāśyapas in IX, 104 and 105. (See Kāṇva Ghaura)

According to the Purāṇas Nārada the brother or uncle of Parvata gave his sister Arundhati to

36 [VIII, 11-18] DATE OF RGVEDA

Vasiṣṭha in marriage. Arundhati is well-known as the wife of Vasiṣṭha Maitrāvaraṇa.

11. Nṛada Kāṇva (VIII, 13; IX, 104; 105 jointly with Parvata Kāṇva) R

See Parvata Kāṇva.

12. Gośukti Kāṇva (VIII, 14; 15 jointly with Aśvasūkti Kāṇva.) R

He refers to Namuci (VIII, 14,13), Āṅgiras (VIII 54, 8.). As Namuci was a contemporary of Ṛṇīcaya (which see), this author belongs to Rāmī-period.

13. Aśvasūkti Kāṇva (VIII, 14, 15, jointly with Gośukti Kāṇva.) R

See Gośukti, who is evidently the brother of this ṛṣi.

14. Irimbiṭhi Kāṇva (VIII, 16-18) PRP

15. Sobhari Kāṇva (VIII, 19-22; 103) R

He refers to Trasadasyu in VIII, 19, 36 and says that Trasadasyu gave him fifty wives अदान्मे पौरुषत्स्यः पञ्चाशत् त्रसदस्युवृद्धूनाम् ।

16. Nipātithi Kāṇva (VIII, 34, 1-15;) jointly with Sahasram Vasurociṣah Āṅgirasa) R

Brother of M-dhātithi (CAI p. 62) He refers to Kāṇvas (VI.I, 34.1; 4)

17. Nābhaka Kāṇva (VIII, 39-42) R

He refers to Suṣṇa in VIII, 40, 10-11 and seems to refer to Māndhātā (VIII, 39,8; 40,12).

18. Trisoka Kāṇva (VIII, 45) PRP

He refers to Turvaṣa, Yadu (45,27)

19. Praskāṇva Kāṇva (I, 44-50; VIII, 49; IX, 95) R

He refers to Nipātūthi (VIII, 49, 1), Priyamedha (I, 45, 3-4), Suśās (I, 47,6) and to Rāj.sva (VIII, 49,10).

20. Puṣṭigu Kāṇva (VIII, 50) PRP

21. Śrṣṭigu Kāṇva (VIII, 51) PRP

22. Āyu Kāṇva (VIII, 52) PRP

23. Medhya Kāṇva (VIII, 53; 57; 58) R

He refers to Kutsa and Atithigva in VIII, 53, 2.

24. Mātarisvā Kāṇva (VIII, 54) R

He refers to Saṁvarta and Kṛṣa in VIII, 54, 2 and to Praskāṇva in 54, 8. Saṁvarta is naturally Brhaspati's brother and Bharadvaja's uncle.

25. Kṛṣa Kāṇva (VIII, 55) R

Mātarisvā Kāṇva evidently refers to this Kṛṣa (VIII, 54, 2) and thus he belongs to Rāma-period.

26. Pṛṣadhma Kāṇva (VIII, 56) R

According to Pargiter (*AIHT* p. 169), he was a contemporary of Dasyave-vṛka (VIII, 56, 2). This Dasyave-vṛka, according to Pargiter was the son of one Pūtakrata (VIII, 56, 2 and 4). This Pūtakrata, according to him was the son of Asvamedha and a contemporary of Indrota son of Divodāsa (VIII, 68, 15-16-17).

27. Suparṇa Kāṇva (VIII, 59) PRP

28. Bharga Prāgātha (VIII, 60, 61) R

Son of Prāgātha Kāṇva.

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29. Kali Prāgātha (VIII, 66) R

Son of Pragāthā Kāṇva.

30. Haryata Prāgātha (VIII, 72) R

Son of Pragāthā Kāṇva.

31. Kurusuti Kāṇva (VIII, 76-78) PRP

32. Kusidin Kāṇva (VIII, 81-83) PRP

33. Priyamedha Āṅgirasa (VIII, 2, 1-40; 68; 69; 87; IX, 28) R

He is a joint author of VIII, 2 with Brahmātīthi. Sons of this Priyamedha acted as priests of Āṅga the son of Bali (CAI p. 69) who had patronised Dirghatamas. Priyamedha refers to Indrota the son Livodasa (VIII, 68, 15 and 17).

34. Sahasram Vasurcīśah Āṅgirasa (VIII, 34, 16-18 jointly with Nipatithi) R

35. Virūpa Āṅgirasa (VIII, 43; 44; 75) R

Pargiter mentions one Virūpa as one of the successors of Nābhāga, the son of Manu according to Vy 88. 5 ff; Mt 12. 20 ff. In X Mūḍala there are hymns by the sons of Virūpa. One of them Sataprabhedana refers to Dabhitī, Dhuni and Cumuri (X, 113).

36. Puruhanmā Āṅgirasa (VIII, 70) PRP

37. Suditi Āṅgirasa (VIII, 71 jointly with Purumilha Āṅgirasa, which see) R

38. Purumiḷīa Āṅgirasa (VIII, 71 jointly with Suditi Āṅgirasa) R

This Purumiḥa is called Āṅgirasa. The joint authors of IV, 43-44 Ajamiḥa and Purumiḥa are called the sons of Suhotra. One Suhotra Āṅgirasa is the author of VI, 31-32 and is the brother of Sunahotra Āṅgirasa, the father of Gṛtsamāda. If this Suhotra Āṅgirasa had the sons named Ajumiḥa and Purumiḥa, they can be called Sauhotra.

Thus Ajamiḥa and Purumiḥa the authors of IV, 43-44 and Purumiḥa the author of this hymn may be the sons of this Suhotra. Then they belong to Rāma-period,

39. Kṛṣṇa Āṅgirasa (VIII, 85-87) R

According to *Anukramani* the author of 85 may be Kṛṣṇa or his son Viśvaka. The hymn has a refrain ता वां विश्वको हवते. in 1, 2, 3. Similarly for 86, according to the *Anukramani* the author is either Dyumnika Vāsiṣṭha or Kṛṣṇa or Priyamedha. Word Dyumni occurs in 86, 1. 86. 3 clearly says 'Priyamedha invokes'.

40 Viśvaka Kārṣṇi (VIII, 86) R. See Kṛṣṇa Āṅgirasa.

41. Nr̥medha Āṅgirasa (VIII, 89; 90; 98; 99, IX, 27; 29 jointly of all these with Puraśamedha Āṅgirasa) R

He refers to Sambara in VIII, 99, 5, and is therefore at Rāma-period.

It is likely that these two and Priyamedha were brothers.

42. Puruṣamedha Āṅgirasa (VIII, 89; 90; 98; 99: IX, 27; 29 jointly of all these with Nr̥medha Āṅgirasa, which, see.) R
 43. Srutakakṣa Āṅgirasa (VIII, 92) PRP
 44. Sukakṣa Āṅgirasa (VIII, 92, 93) PRP
 45. Bindu Āṅgirasa (VIII, 94; IX, 30) PRP

Anukramaṇi says that the author of VIII, 94 may be Pūtadakṣa Āṅgirasa. In VIII, 94 author is often referred to as I ṫ adakṣa

46. Pūtadakṣa Āṅgirasa (VIII, 94) PRP
 47. Tirasci Āṅgirasa (VIII, 95, 96) R
 He refers to Suṣṭa in VIII, 96, 15)
 48. Gopavana Ātreyā (VIII, 73, 74) R

He refers to a king Srutarvā, the son of Rksa (VIII, 74, 4 and 13). He was a contemporary of Vadhryaśva, the father of Divodāsa. According to *Mahābhārata* (III, 98) Agastya went for gifts to Vradhnāśva (=Vadhryasva=Divodāsa's father), Trasadasyu Paurukutsa and the king Srutarvan. (CAI p. 155).

45. Apālā Ātreyī (VIII, 91) R
 She is called the daughter of Atri (Brd).
 50. Āsaṅga Plāyogi (VIII, 1, 30-33) R

He was a contemporary of Medhātithi and Prāgāthā Kāṇva, which see.

51. Svvati (VIII, 1, 34) R
 She is the wife of Āsaṅga Plāyogi, which see.

52. Visvamanā Vyāsvaputra (VIII, 23-26) *PRP*

He refers to Usanā Kāvya (VIII, 23, 1)

53. Manu Vaivasvata (VIII, 27-31) *PR*

He is the father of Īkṣvāku and founder of the Solar dynasty.

54. Kuśyapa Mārica (I, 99; VIII, 29; IX, 64; 67, 4-6; 91, 92; 113; 1, 4. X, 137, 2) *PR*

According to *Purāṇas* he is the father of Vivasvat, the father of Manu.

55. Vaṣa Āśvya (VIII, 46) *PRP*

56. Trita Āptya (I, 105; VIII, 47; IX, 33; 34; 102; X, 1-7) *PR*

According to *Anukramanī* the author of I, 105 is either Trita or Kutsa Āṅgirasa. The sūkta refers to Trita as the author.

57. Matsya Sāmmada (VIII, 67 or Mānya Maitrāvaraṇa, which see) *D*

58. Mānya Maitrāvaraṇa (VIII, 67 or Matsya Sāmmada) *R*

Agastya is called Mānya i. e. the son of Māna and also Maitrāvaraṇa. Can he be this ṛṣi?

59. Sañtiavadhri (V, 78; VIII, 73) *R* See V, 78

60. Kṛiṇu Bhārgava (VIII, 79) *PRP*

61. Ekadyu Nodhā (VIII, 80) *R*

He is the son of Nodhā Gautama, which see.

62. Usanā Kāvya (VIII, 84; IX, 87; 88; 89) *PR*

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Purāṇas call him the same as *Sukrācarya* the famous priest of the Daityas.

63. Dyumnika Vasiṣṭha (VIII, 87) *PRP*

64. Nodhā Gautama (I, 58-64; VIII, 88; IX, 93). *R*

He refers to Sambara (I, 59, 6), Purukutsa (I, 63, 7) and Śudās (I, 63, 7).

65. Dyutānu Māruta (VIII, 96) *PRP*

According to the *Auukramani* the author is either this or Tiraści Āṅgirasa.

66. Rebha Kāsyapa (VIII, 97) *R*

Pargiter says that he was the brother of Nidhravi Kāsyapa, which see.

67. Nema Bhārgava (VIII, 1000, 1-3, 6-12) *PRP*

68. Jamadagni Bhārgava (III, 62, 16-18; VIII, 101; IX, 62; o.; 67, 6-8; X, 1-7) *R* Father of Parasurāma.

69. Prayoga Bhārgava (VIII, 102) *PRP*

70. Pāvakāgni Bārhaspatya (VIII, 102; X, 140) *D*

He may be the son of Bṛhaspati, but the name looks doubtful. He is also named as Yavīṣṭha Sahasān Putrah.

71. Gṛhapati Sūhasān Putrah (VIII, 102) *D*

Syāvāsva Atreya (VIII, 35-38) *R*

Arcanānā Atreya (VIII, 42) *R*

Out of $71 + 2 = 73$ ṛṣis, 4 belong to Pre-Rāma period, 46 to Rāma-period. 20 to Post-Rāma period and 3 are doubtful. Out of 103 hymns 8 belong to

Pre-Rāma period, 68 to Rāma-period and 27 to Post-Rāma period.

M A N D A L A IX

Order is thus; Āṅgirasas 1-16; Vaisvāmitras 17-19; Āgas—
tyas 20-21; Kāsyapas 22-26; Vāsiṣṭhas 27-5; others 36-56.

1. Hiranyastūpi Āṅgirasa (I, 31-35; IX, 4; 69) *R*

He refers to Āṅgiras (I, 31, etc), Pururavas (I, 31, 4.), Kutsa (I, 33, 14). As he refers to Kutsa he belongs to Rāma-period.

2. Gotama Rāhugana (I, 74-93; IX, 31; 67, 7-9; 107) *R*

The author of IV, 37-38 is Rahugana Āṅgirasa. He is a joint author of IX, 107 with the other six ṛsis Bhardvāja, Kāśyapa Atri Bhauma, Visvāmitra Jamadagni and Vasiṣṭha. He should, therefore, be at Rāma-period, See ch III, Note 2. According to Sat. Br (Vedic Index I, 436) Gotama Rāhugana was the priest of one Māthava Videgha.

3. Rahugana Āṅgirasa (IX, 37-38) *R*

He seems to be the father of Gotama Rāhugana.

4. Bṛhanmati Āṅgirasa (IX, 39-40;) *PRP*,

5. Ayāsya Āṅgirasa (IX, 44, 46; 67; X, 67, 68) *R*

In *Aitareya Brāhmaṇa* (33, 4) it is noted that Ayāsya acted as one of the priests at Haris'chandra's sacrifice. तस्य ह विश्वामित्रो हेऽतार्सीजमदाभरच्युवीसष्टो ब्रह्मायास्य उद्गाता.

6. Ucathya Āṅgirasa (IX, 50-52) *R*

He is the father of Dirghatamā. As noted under Māndhātā, Ucathya was his Purohita.

7. Amihayu Āngirasa (IX, 61) R

He refers to Divodāsa and Sambara (IX, 61. 2).

8. Harimanta Āngirasa (IX, 72) PRP

9. Pavitra Āngirasa (IX, 73: 83) PRP

10. Vasu Bharadvāja (IX, 80-82) PRP

11. Kānva Ghaura (I, 36-43; IX, 94) R

He is the son of Ghora Āngirasa (see Ghora and Pragātha). It is this Kānva who seems to have adopted Kāsyapa Gotra and thus he would be called Kāsyapa also. Parvata and Nārada are two ṛṣis (VIII. 12 and 13; IX, 104; 105). Sāyana calls them 'Kānvau', but Kātyāyana under IX, 104 calls them 'Kāsyapau'. This would mean that their father was known as Kānva as well as Kāsyapa. Purāṇas also call Parvata and Nārada to be of Kāsyapa Gotra¹.

This Kānva is likely to be that Kānva in whose Ashrama Sakuntalā was brought up. Genealogies support this.² Kānva, being Ghora's son, was a nephew of Bṛhaspati, whose son was Bharadvāja. Bharadvāja was a contemporary of Dusyanta. Again, Bharadvāja's patron was Divodāsa, whose mother's name was Menakā. She could have been the mother of Sakuntalā also. So Sakuntalā can be a younger contemporary of Kānva.

1. See Vy, 70, 80

2. Pradhan has already suggested this, (CAI, 62) though he has given no grounds for it.

Now, in the play *Sākuntala*, the king Duṣvanta in a speech addressed to Kaśyapa Marica (in VII Act) says Kaṇva is 'Yuṣmatsagotra' i. e. belonging to your Gotra. This preserves the tradition that Kaṇva belonged to Kāsyapa Gotra.¹ That would mean that Kaṇva, though originally an Āṅgirasa, had later become a Kāsyapa. Such changes of Gotra are known to us as in the case of Gṛtsamada and others. Thus Kaṇva originally was an Āṅgirasa. His sons (and their descendants) born before he took to Kāsyapa Gotra would be called Kāṇvas and those sons (and their descendants) born after he became Kāsyapa would be called Kāśyapas.

12. Kusta Āṅgirasa (I, 44-48; 101-5; IX, 97, 45-58) R

He refers, amongst others to Sambara (I, 54, 8; I, 101, 2; 103, 8) to Kuyava (I, 103, 8; 104, 3), to Trasadasyu (I, 112, 14) to Kakṣivanta (I, 112, 11), and to Kutsa Ārjuneya (I, 112, 23).

13. Uru Āṅgirasa (IX, 108, 4-5) R

Joint another with Sakti Vāsiṣṭha, Gaurīvīti Sāktya and others and therefore at Rāma-period.

14. Ūrdhvadasdmā Āṅgirasa (IX, 108, 8-9) R

Joint another with Sakti Vāsiṣṭha, Gaurīvīti Sāktya and others.

15. Kṛtayaśāḥ Āṅgirasa (IX, 108, 10-11) R

1. In Mbh, *sākuntalopākhyana*, this Kaṇva is once called Kāśyapa. (I, 73, 22-23), In *Sākuntala* in IV act Kaṇva is throughout called Kaśyapa,

Joint author with Śakti Vāsiṣṭha, Gaurivitī
śāktya and others.

16. Sisū Āṅgirasa (IX, 112) *PRP*

17. Madhucchandāḥ Vaiśvāmitra (I, 1-10; IX, 1) *R*
He is the son of Viśvāmitra.

18. Sunahṣepa Ājigarta (I, 25-30; IX, 3) *R*

He was the son of Ajigarta and then adopted
by Viśvāmitra (*Ai Br.* 33)

19. Reṇu Vaiśvāmitra (IX, 70; X. 89) *R*

One of the sons of Viśvāmitra.

20. Dṛīhacyut Āgastya (IX, 25) *R*

He was the son of Agastya according to the
Purāṇas (*AIHT* 239)

21. Iddhavāha Dārlhacyut (IX, 26.) *R*

He is also snelt as Iddhavāhā. He is the son
of Dṛīhacyut and grandson of Agastya (*AIHT* 239).

22. Asita Kāsyapa (IX, 5-7; 8-24, jointly with
Devala Kāsyapa) *Mbh.*

According to Purāṇas (*AIHT* 223) he was a son
or a descendent of Kāsyapa or Kāsyapa. Devala
was his son. Both Pargiter and Pradhan consider
Dhaumya of the Mahābhārata as the brother of
this Asita. Pradhāna puts Asita and Devala to be
later than Vāk Āmblikī (*CAI* p. 162) and at
Mbh-period.

23. Devala Kāsyapa (IX, 5-7; 8-25, jointly
with Asita Kāsyapa, which see) *Mbh*

24. Avarsāra Vāsyapa (IX, 53-60) R

According to Purāṇas (CAI p. 90; Vy 70, 80) he was the brother of Arundhati, the wife of Vasiṣṭha and therefore belongs to Rāma-period.

25. Nidhruvi Kāsyapa (IX, 63) PRP

He was later than Vāk Āmbhṛti (CAI p. 162)

26. Rebhasunū i. e. two sons of Rebha (IX, 99, 100) R See Rebha.

27. Indrapramiti Vāsiṣṭha (IX, 97, 4-6) R

Purāṇas say (AIHT, 214) he was the son of Vasiṣṭha. In the hymn he is a joint author with Sakti, Gauriviti and others.

28. Vṛṣagana Vāsiṣṭha (IX, 97, 7-9) R

Joint author with Sakti, Gauriviti and others.

29. Manyu Vāsiṣṭha (IX, 97, 10-12) R

Joint author with Sakti, Gauriviti and others.

30. Upamanyu Vāsiṣṭha (IX, 97, 13-17) R

Joint author with Sakti, Gauriviti and others.

31. Vyāghrapād Vāsiṣṭha (IX, 97, 16-18) R

Joint author with Sakti, Gauriviti and others.

32. Kirṇaśrut Vāsiṣṭha (IX, 97, 22-24) R

Joint author with Sakti, Gauriviti and others.

33. Mṛlika Vāsiṣṭha (IX, 97, 25-25) R

Joint author with Sakti, Gauriviti and others.

34. Vasukra Vāsiṣṭha (IX, 95, 28-30) R

Joint author with Sakti, Gauriviti and others.

48 [IX, 35-44] DATE OF ṚGVEDA

35. Parāśara Śaktya (I, 65-73; XI, 97, 31-44) R

Son of Śakti and grandson of Vasiṣṭha (AIHT, p. 212-3). Joint author with Śakti, Gauriviti and others (9).

36. Kavi Bhārgava (IX, 47-48; 75-79) PR

37. Bhṛgu Vāruni (IX, 65) PR

38. Vaikhānasāḥ (IX, 66) R

Vamru Vaikhānasa the author of X, 9^o refers to Kutsa and Suṣṭa in X, 99, 9 and to Ṛjisvā Ausīja in X, 99 11.

39. Vatsapri Bhālandana (IX, 68; X, 45-46) PR

He refers to Bṛgavah (X, 46, 2). Purāṇas put Bhālandana as a grandson of Manu Vaivasvata and as a son Nābhāga.

40. Kakṣīvān Dairghatamasa (Ausīja) (I, 116-125; 126, 1-5; IX, 74) R

He is the son of Dirghatamā by the maid servant (named Usīj) of Sudeṣṇā the queen of king Bali.

41. Vena Bhārgava (IX, 85) PRP

42. Akṛṣṭā Maśā (IX, 86, 1-10; 31-40) D

Joint with Atri Bhauma and Gṛtsamada. Therefore this hymn is at Rāma-period, but this cannot be the name of the ṛṣi.

43. Sikatā Nivāvari (IX, 86, 11-20) D

Joint with Atri Bhauma and Gṛtsamada. Therefore at Rāma-period.

44. Ajāḥ Pr̥ṣṇiyah (IX, 86, 21-30) D

Joint with Atri Bhauma and Gr̥tsamada. Therefore at Rāma-period.

45. Pratardana Daivodāsi (IX, 96; 179, 2) R

He is the son of Divodāsa. He came to greet Rāma on the occasion of his coronation. (Ram, VII 38, 15). He was the king of Kaśi.

46. Ambariṣa Vārsāgira: (I. 100; IX, 98) R

Of I, 100 he is a joint author with Rjrāśva, Sahadeva, Bhayamāna, Surādhas who are called the sons of Vṛṣāgira. Of IX, 98 he is a joint author with Rjīsvā Bharadvāja.

47. Yayāti Nāhuṣa (IX, 101 jointly with Andhigu Syāvāsvi, Nahuṣa Mānava, Manu Sāmvaraṇa and Prajāpati Vaiśvāmitra or Vācyā) R

48. Nahuṣa Mānava (IX, 101, jointly with Yayāti Nahusa (which see) and others) R

49. Manu Sāmvaraṇa (IX, 101, jointly with Nahuṣa (which see) and others).

50. Andhigu Syāvāsvi (IX. 101, 1-3 jointly with Yayāti Nahuṣa and others) R

He is the son of Syāvāsva Ātreya (which see) and thus belongs to Rāma-period.

51. Dvita Āptya (IX, 103) D

52. Agni Cākṣuṣa (IX, 106, 1-3; 10-15)

Apparently the son of Cakṣu Mānāva.

53. Cakṣu Mānava (IX, 106, 4-6)

Apparently the son of Manu Āpsava.

54. Manu Āpsava (IX, 106, 7-9)

55. Ṛṇāñcaya (rājarṣi) (IX, 108, 12-13 jointly with Gauriviti, Ṛjisvā and others). R

Ṛṇāñcaya was a contemporary of Babhru Āterya (Brd V, 33)

56. Agnayah Dhiṣnya Aisvarayah (IX, 109) D

57. Anānata Pārucchepi (IX, 111) R

He is the son of Parucchepa the son of Divodāsa.

Following ṛṣis are already dealt with earlier. The figures outside the brackets indicate the Maṇḍala and the number of the ṛṣi, where he is dealt with. Figures in the brackets indicate sūktās composed by the ṛṣi.

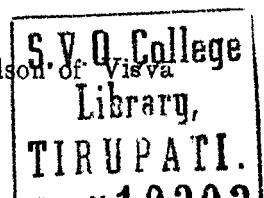
1. Medhātithi VIII, 1 (IX, 1, 3-29)
2. Nr̥medha VIII, 35 (IX, 27, 29)
3. Priyamedha VIII, 36 (IX, 28)
4. Bindu VIII, 38 (IX, 30)
5. Syāvāsva V, 5 (IX, 32)
6. Trita VIII, 52 (IX, 33, 34, 102)
7. Prabhuvasu V, 45 (IX, 35, 36)
8. Medhyātithi VIII, 2 (IX, 41—43)
9. Jamadagni VIII, 66 (IX, 62, 65, 67, 6-8)
10. Kasyapa VIII, 50 (IX, 64, 67, 4-6,)
11. Ṛśabha III, 2 (IX, 71)
12. Prajāpati Vācyā III, 8 (IX, 84; 101, 13-16).
13. Prajāpati Vaiśvāmitra III, 8 (IX, 84; 101, 13-16)

14. Usanā VIII, 62 (IX, 87,-89)
15. Nodhā VIII, 61 (IX, 93)
16. Praskṇva VIII, 19 (IX, 95)
17. Vasīṣṭha VII. 1 (IX, 67, 19-21; 90-97, 1-3)
18. Sakti VII, 2 (IX, 97, 19-21- 108, 3, 14-16)
19. Parvata VIII, 10 (IX, 104-5)
20. Nārada VIII, 11, (IX, 104-5)
21. R̄jīsvā VI, 4 (IX 98, 108, 6-7)
22. Tryarūpa V, 8 (IX. 110)
23. Trasadasyu IV, 2 (IX 111)
24. Gauriviti V, 4 (IX 1110)
25. Gr̄tsamada II, 1 (IX, 86, 46-48)
26. Visvāmitra Gāthinah III; 1 (IX, 67, 13-15)
27. Bharadvāja VI, 1 (IX, 67, 1-3)
28. Pāyu VI. 3 (IX, 8-7)

N. B. Out of 85 r̄sis, 6 belong to Pre-Rāma period, to Post-Rāma period, 60 to Rāma period, 2 to Mbh period and 8 are doubtful. Out of 1 hymns 21 belong to Pre-Rāma period, 13 to Post-Rāma period, 56 to Rāma-period, 20 to Mbh period and 4 r̄s doubtful.

M A N D A L A

1. Jetā Madhucchāndasa (I, 11) R
Son of Madhucchandas and grandson of Visvāmitra.
2. Savya Āngirasa (I, 51-57) R



He refers to Atithigva (I, 53, 8-10), Sambara (I, 54, 4), Kakṣivanta (I, 51, 13) and to Ṛjisvā (I, 51, 5; 53, 8).

3. Ṛjrāsva Vārsāgira (I, 100 jointly with Ambariṣa (which see) and others.) R

4. Sahadeva Vārsāgira (I, 100 jointly with Ambariṣa (which see and others.) R

5. Bhayamāna Vārsāgira (I, 100 jointly with Ambariṣa (which see) and others.) R

6. Sumedhā Vārsāgira (I, 100 jointly with Ambariṣa (which see) and others.) R

7. Bhāvayavya (I, 126, 6) R. He was a contemporary of Kakṣivān (Brd III, 142 ff).

8. Romaśā (I, 126, 7) R. wife of Bhāvayavya.

9. Parucchēpa Daivodāsi (I, 127-139) R. Son of Divodāsa.

10. Dirghatamā Aucathya (I, 140-164) R

11. Pṛthu Vairya (I, 148) PR

12. Maruts (I, 165, 3-5-7-9) D

13. Agastya Maitrāvaraṇa (I, 165, 13-15; 166-169; 170, 2 and 5; 171-78; 179, 3-4; 180-91) R

This Agastya refers to Purukutsa in I, 174, 2. In I, 189 he calls himself 'Mānya', which is taken to mean 'Son of Māna'. Mānya Maitrāvaraṇa is the author of VIII, 67. He married Lopāmudrā, with whom he is a joint author of I, 179. It was by the blessings of this Lopāmudrā that Alarka the king of Kāsi got a long life (Mbh III, 25, 13; Vā 92, 67).

According to *Mbh* III, 98 Agastya approached Trasadasyu, Srutarvan and Vradhnasva (—Vādhryaśva?). Vasishtha and Agastya both are called Maitrāvaraṇa. Were they brothers?

All this shows that he belongs to Rāma-period. Rāmāyaṇa says that Rāma stayed for a night at Agastya's ashrama, which was about a krosa from Pañcavati

14. Lopāmudrā (I, 119, 1-2) R

Wife of Agastya Maitrāvaraṇa,

15. Agastyasiṣya (I, 119, 1-6) R

Following are the rsis who are dealt with earlier
(Figures indicate the number of the Maṇḍala)

1. Madhucchandā Vaisvāmitra IX, 13
2. Medhātithi Kāṇva VIII, I
3. Sunahsepa Ājigarti IX, 15
4. Hiraṇyastūpa Āngirasa IX, I
5. Kaṇva Ghaura IX, 8
6. Praskaṇva Kāṇva VIII, 19
7. Nodhā Gautama VIII, 61
8. Parāśara Sāktya IX, 32
9. Gotama Rāhugana IX, 33
10. Kutsa Āngirasa IX, 9
11. Trita Āptya VIII, 42
12. Kaksivan Dairghatamasa IX, 42
13. Kaśyapa Marica VIII, 54
14. Ambarisa IX, 46

N. B. Out of 29 ṛṣis 3 belong to Pre-Rāma period, 25 to Rāma-period and one is doubtful and thus out of 191 hymns 3 belong to pre-Rāma period and 188 to Rāma period

M A N D A L A X

Order is thus; Āṅgirasas 1-13; Bhārgavas 14-17; Vāsiṣṭhas 18-20; Vaisvāmitrās 21-22; Yāmāyanas 23-29; Aindras 30-34 and others 46-169.

1. Saptaṇu Āṅgirasa (X, 47) PRP
2. Bṛhaspati Āṅgirasa (X, 71, 72) R
He is the father of Bharadvāja.
3. Sindhukṣit Praiyamedha (X, 75) R
Son of Priyamedha Āṅgirasa.
4. Baru Āṅgirasa (X, 96) PRP
5. Divya Āṅgirasa (X, 107) PRP. or Dakṣinā
Prājāpatyā D
6. Urdhvadasmā Āṅgirasa (X, 108, 8-9) R
See Saramā.
7. Bhikṣu Āṅgirasa (X, 117) PRP
8. Vihavya Āṅgirasa (X, 128) PRP
9. Sakapūta Nārmedha (X, 132) R
Son of Nārmedha Āṅgirasa.
10. Pracetā Āṅgirasa (X, 164) PRP
11. Saṁvarta Āṅgirasa (X, 172) R (D)
He was the brother of Bṛhaspati Āṅgirasa and Purohīta of Marutta Āvikṣit. Authorship doubtful.

12. Dhruva Āṅgirasa (X, 173) D

Authorship doubtful

Here, we must understand that those who are given in the Anukramanīś as the ṛṣis for different sūktas are not, in all cases necessarily the authors of those sūktas, though in most cases they are so. However, in some cases, I think, we can say that those who are named as authors are not the authors.

There are some monologues and dialogues in the R̥gveda. For instance X, 10 is a dialogue between Yama and Yami and the Anukramanīś give Yama and Yami as the ṛṣis: but it is certain that they are not the ṛṣis of that Sūkta. Sāyaṇa often quotes the maxim.

यस्य वाक्य स ऋषिर्या तेन चोच्यते सा देवता! and thus the speaker of a hymn or of that ṛcā is given, in the Anukramanīś, as the ṛṣi of that hymn or of that ṛcā. This is a practice which is followed in the Anukramanīś; but these dialogues are likely to have been composed by some ṛṣi, whose name was lost even then, and therefore the Anukramanīkāra has introduced the name of the speaker or speakers in his place.

Again, there are cases of another type. The ṛṣi of X, 138 is called Yakṣmanāśana Prājāpatya. Now when we see the contents of the hymn we find that it is a charm against the disease called yakṣma: and at once we come to know that the author's name was lost and a name was made out from the contents of the sūkta.

X. 96 has, according to the Anukramaṇi, Sarvahari Āindra as the ṛṣi. But when we turn to the sūkta itself, we find the word 'Hari' repeated 50 times in 13 ṛcās and we come to know that here also the name of the author has been made out from the sūkta itself.

Therefore, in all such cases, where I have thought the names of the original ṛṣis were lost and the present names have been supplied at a later stage, I have put the remark 'authorship doubtful' or *D.*

13. Abhivarta Āṅgirasa (X, 174) D

Doubtful authorship. Abhivarta occurs in every ṛcā but not as an author.

14. Cyavana Bhārgava (X, 19) PR

He is a famous ṛṣi. He had married Āruṣī, a daughter of Manu (Mbh I, 66). He also married Sukanyā the daughter of Sāryāta Mānava. He is also connected with Pr̥śadhra another son of Manu. (*Vā*, 86, 1-2; *Bhāg*, IX, 2, 3-15) According to Purāṇas, he belongs to Pre-Rāma period

15. Syūmarasmi Bhārgava (X, 77, 78) PRP

16. Aruṇa Vaitahavya (X, 91) R

Son of Vaitahavya, a Bhārgava.

17. Ita Bhārgava (X, 171) D

18. Vasukarṇa Vasukraputrā (X, 65, 66) R

Sāyana on X, 65, 15 says that this author was Vasiṣṭhakulaja. Therefore he is the son of Vasukra, who was the son of Vasiṣṭha.

19. Citramahas Vāsiṣṭha (X, 122) PRP

20. Pratna Vāsiṣṭha (X, 181) PRP

21. Aṣṭaka Vaśvāmitra (X. 194) R

He was the son of Visvāmitra by Mādhavi, the daughter of Yayāti (Mbh V, 116 ff) (See Yayāti Nāhusa)

22. Aghamarṣaṇa Mādhucchandasa (X, 190) R

Son of Madhucchandas and grandson of Visvāmitra.

23. Yama Vaivasvata (X, 10; 14) PR (D)

Yama was the brother of Manu Vaivasvata. X,10 is a dialogue between Yama and his sister Yami. This Sūkta could not have been composed by Yama or Yami. They are the characters not the authors. It is evident that author's name is lost and *Anukramī* has put the names of Yama-Yami as authors.

24. Yamī Vaivasvati (X, 10; 154) (D)

See Yama. She is, according to Purāṇas the sister of Manu Vaivasvata and Yama Vaivasvata. As is said about Yama, she cannot be the authoress of X, 10.

25. Saṅkha Yāmāyana (X, 15) R

Son of Yama. One Yama was the father-in-law of Tainsu, who was Duṣyanta's grandfather and I take all these Yāmāyana's to be his sons.

26. Damana Yāmāyana (X, 16) R

27. Devaśravā Yāmāyana (X, 17) R

28. Saṅkusuka Yāmāyana (X, 11) R

29. Mathīta Yāmāyana (X, 19) R

30. Vimada Aindra (X, 20-26)

One Vimada is referred to by Vatsa or Sāsakarṇa Āngirasa (X, 9, 15), by Kakṣivān (I, 116, 1; 117, 20) and by Kutsa Āngirasa (I, 112, 19). See Indra.

31. Vimada Prājāpatya (X, 20-26) D

32. Vasukṛt Vasukraputra (X, 20-26)

He is the son of the Vasukra and grandson of Indra (which see)

33. Vasukra Aindra (X, 27; 29)

34. Vasukra ṛṣi (X, 28, 3, 4, 5, 7, 9, 11, jointly with Indra ṛṣi) D

35. Indra (I, 165, 1, 2, 4, 6, 8, 10-12; 170, 1, 3, 4; IV, 18, 1, 4; 26, 1-3; VIII, 100, 4, 5; X, 28, 3-5; X, 86, 1, 8, 11, 12, 14, 19-22.

Amongst the ṛṣis is Indra and also members of his family. His wife is mentioned as Indrāṇi and her name is given as Sacī Paulomi i. e. the daughter of Pulomā. His son is named as Vasukra and his daughter-in-law is also mentioned as Vasukrapatni Indrasnuṣā. Again Indra himself is distinguished as Indra, Lava Indra, Vaikunṭha Indra, Muṣkavān Indra.

All this leads me to think that here Indra is not a deity but a human being. I think 'Indra' was a dynastic title. For instance, Raji told the devas that if he won the dānavas or them he should become their 'Indra'. They agreed. Then he told the same thing to Dānavas but the Dānavas said 'asmā-kamindrah prahlādah' i. e. 'our Indra is Prahlaḍa.

(Br. II; 12 ff.). This proves that Indra was a generic word for 'a king'. If so there could have been many Indras and I think that the Indra and the members of his family who are named as ṛṣis in the Anukramaṇi belonged to Rāma-period. That Indra, here, was not a deity but a king is indicated by the following also.

(1) When Marutta Āvikṣita offered his Purohitaship to Bṛhaspati, he said that he could not accept it as he was already the Purohita of Indra. This connects Bṛhaspati Āngirasa, the brother of Saṁvarta with Indra.

(2) Indra tempted Ahalyā. Here Indra cannot be a deity. As Rāmāyaṇa clearly says that Ahalyā succumbed to the temptation because Indra was a great personage (devarājakutūhalāt) See Rām I, 48, 15ff

(3) Sāyaṇa, following Bṛhaddevatā records a story about Gr̄tsamada, which means that Gr̄tsamada looked very much like Indra, so much so that the enemies Dhuni and Cumuri mistook him to be Indra. The whole story treats Indra as a contemporary personage.

(4) Sāyaṇa on X, 38 says that according to *Sātyayana Brāhmaṇa*, Kutsa and Lusa both called Indra, but Indra, because of friendship went to Kutsa etc. This also shows contemporaneity of Indra Kutsa and Lusa.

(5) In *Rām* (VII, 55, 9 ff) Vasiṣṭha, at one place, says that he was already booked for the

sacrifice of Indra and therefore he could not accept the invitation of Nimi to preside at his sacrifice¹

(7) He is described as an intimate friend of Bhāvayaya also. (*Brd* III, 142 ff)

In all these incidents Indra is treated not as a deity but as a contemporary of these different persons, and I think that we may take him as a ruler of some northern regions. In *Aitareya Brāhmaṇa* (39, 9) Uttara Kuru country is called 'Deva-kṣetra' and is looked upon with respect and awe. Indra seems to have been a king of these regions, having some allies in India proper.

If this is accepted, the hymns ascribed to Indra and his family will belong to Rāma-period. But I put the above as a mere hypothesis and therefore do not assign these hymns to any particular period.²

- 36. Indrasnuṣā Vasukrapatnī (X, 28, 1)
- 37. Indra Muṣkavān (X, 38 or Lusa; 48)
- In X, 3S, 5 there is a reference to Kutsa.
- 38. Vaikunṭha Indra (X, 48-50)
- 39. Vṛṣākapi Aindra (X, 86)

1. वृतोहं पूर्वमिन्देण अन्तरं प्रतिपाल्य
अनन्तरं महाविप्रो गौतमः प्रत्यपूरयत्,
वसिष्ठोऽपि महातेजा इन्द्रद्यज्ञमयाकरत्॥ VII, 51 ॥

2. Cp. "the descriptions, in the *RV*, of many of Indra's warlike exploits are such as already produce the impression of actually being the accounts given by eye— witness"—
Vṛtraha Indra by R. N. Dandekar *ABORI* Vol XXXI, p. 29

40. Apratiratha Aindra (X, 103)
 41. Indrāṇi (X, 86 joint; 145)
 42. Laba Aindra (X, 119)
 43. Indramātarah Devajāmayah (X, 153)
 44. S'aci Paulomi (X, 159) wife of Indra and
 daughter of Pulomā.
 45. Jaya Aindra (X, 180)
 46. Trisirā Tvāṣṭra (X, 8) PR

According to Purāṇas Sukrācārya had a son named Tvaṣṭā, whose son was Trisirā. Trisirā was the brother of Viśvakarmā.

47. Sindhudvīpa Āmbariṣa (X, 9) R
 Son of Ambariṣa.
 48. Havirdhāna Āṅga (X, 11; 12) R
 Son of Āṅga. See Āṅga Aurva.
 49. Vivasvat Āditya (X, 13) PR
 Father of Manu Vaivasvata.
 50. Kavaṣa Āīlūṣa (X, 30-34) R
 He refers to Kuruśravāṇa, the son of Trasadasyu
 in X, 33. 4.
 51. Akṣa Maujavata (X, 34) D
 52. Luṣa Dhānāka : (X, 35; 36; 38 or Indra
 Muṣkavān) R

Under I, 112, 23, Sāyana says that according to *Sātyāyana Brāhmaṇa* and *Chandoga Brāhmaṇa*, once both Kutsa and Lusa invoked Indra together and Indra went to Kutsa as he was his friend etc.

As Kutsa Āṅgirasa is at Rāma-period, even Luśa is at Rāma-period.

- 53. Abhitapā Saurya (X, 37) D
- 54. Ghoṣā Kakṣivati (X, 39-40) R
She was the daughter of Kakṣivān.
- 55. Suhastya Ghoṣāputra (X, 41) R
Son of Ghoṣā and grandson of Kakṣivān.
- 56. Saucika Agnī (X, 52; 53 (z); 79; 80) D
There is a reference to Nṛmedha. Authorship doubtful.
- 57. Bṛhadukta Vāmadevya (X, 54-56) R
Son of Vāmadeva of IV Maṇḍala.
- 58. Devāḥ (X, 53) D
- 59. Nābhānediṣṭha Mānava (X, 61, 62) R
Purāṇas call one Nābhānediṣṭha to be the son of Manu Vaivasvata, But this ṛṣi refers to Suṣṇa and Kakṣivān (X, 61) and therefore clearly belongs to Rāma-period. Therefore he must be the son of some other Manu. Two Manus-Saṁvaraṇa Manu and Āpsava Manu—are R̄gvedic ṛṣis.
- 60. Gaya Plāta (X, 63, 64)
One Gaya Ātreya is the author of V, 9-10. One Gaya was defeated by Māndhātā, (which see) and the same Gaya submitted himself to Rāvaṇa without opposition
- 61. Sumitra Vādhryaśva. (X, 69, 70) R
Son of Vadhryasva, therefore brother of Divodāsa. He refers to Vadhryasva in X, 69, 1 etc.

62. Brhaspati Lokya (X, 72)

63. Jaratkaraṇa Āīrāvata (X, 76)

Sāyāṇa calls him 'sarpa-jātēh' i. e. of Sarpa tribe.

64. Aditi Dākṣāyaṇi (X, 72) PR (D)

Aditi is the mother of Vivasvat and the Adityas.
Aditi herself is described in the Sūkta, which shows
that the author is not Aditi.

65. Viśvakarmā Bhauvana (X, 81, 82)

This Viśvakarmā is distinct from Viśvakarmā
Tvāṣṭra. References to Viśvakarmā seem to indicate
that Viśvakarmā is not the author. He is also
called Viśvamanā Bhauvana. Ai Br (39, 7) says
that Kaśyapa had coronated (Aindra Mahābhisa)
Viśvakarmā Bhauvana. If this is Kaṇva Kāśyapa,
this r̥si belongs to Rāma-period.

66. Sapti Vājambhara (X, 79, 80) D

67. Manyu Tāpasa (X, 83; 84) D

68. Sūryā Sāvitri (X, 85) D

69. Mūrdhavān Vāmadevya (X, 88) R

He seems to be the son of Vāmadeva, who was
an Āṅgirasa.

70. Nārāyaṇa r̥si (X, 90) R

This is the author of the famous Puruṣasūkta.
According to Pradhan (CAI, 163ff) this Nārāyaṇa
being a contemporary of Nārada and Parvata belonged
to Rāma-period. He had his Āshrama at Badari,
the famous place of pilgrimage in the Himalayas.

71. Sāryāti Mānava (X, 92) PR

He refers to Atharvā and Bhṛgus (X, 92, 10)

72. Tānva Pārtha (X, 93) PRP

Tānva the son of Pr̥thu. He refers to himself as Tānva Pārthyā in X, 93, 15 and Sāyaṇa there remarks युवनाश्वनामकस्य कुले पृथोः पुत्रः:

73. Arbuda Kādraveya (X, 94) PR

Arbuda the son of Kadrū. According to Purānas Kadrū was the wife of Kasyapa Marica.

74. Pururavā Aīla (X. 95 jointly with Īrvasi) PR (D)

This is a dialogue between Pururavā and Urvasi and therefore they cannot be the authors of this hymn.

75. Urvasi (see above) PR (D)

76. Sarvahari Aīndra (X, 96) D

The word 'Hari' occurs in one manner or the other 50 times in the thirteen ṛcās of this hymn. And this hymn is addressed to Indra. It is, I think, therefore that Sarvahari Aīndra is imagined to be the author. Baru may be the author.

77. Bhiṣak Ātharvaṇa (X, 97) Mbh

Pradhan (C4I p. 79) writes: 'Sāntanu Pratipa was a skilled physician and was for this reason, surnamed the great Bhiṣak (= Mahābhiṣak Mbh, 50, 42-43; Vā. 99, 237-38). His reputation as a Bhiṣak or physician was so great that people believed whoever was touched by him, be he a chronic sufferer, was re-established in the health of a young

man. It has escaped the notice of all the previous enquirers including even Saunaka, the author of the Br̥haddevatā that the R̥gveda contains compositions of Santanu. The great Bhiṣak composed 97th hymn of Maṇḍila X, and this composition has been inserted just before that of Devāpi."

However this Bhiṣak is called Ātharvaṇa. Again in X, 47, 9, the author calls himself a Brāhmaṇa (विप्रः स उच्यते भिषक्) but we may take vipra to mean wise.

78. Devāpi Ārṣiṣeṇa (X, 98) Mbh

He is Devāpi the brother of Santanu. (see CAI p. 96 ff).

79. Vamru Vaikhānasa (X, 99) R

He refers to Kutsa and Suṣṭa (X, 99, 9) and to Ausīja R̥jisvā (X, 99, 10), .

80. Duvasyu Vāndana (X, 100) R

Vāndana is referred to by Kutsa Āṅgirasa in I, 112, 15

81. Budha Saumya (X, 101) PR

Son of Soma and father of Pururavas.

82. Mudgala Bhārmyaśva (X, 102) R

Mudgala is the grandfather of Divodāsa. He refers to his wife Mudgalāni Indrasenā (X, 102, 2) who was the daughter of Nala and Damayanti (CAI p. 3 ff)

83. Sumitra or Durmitra Kutsa (X, 105) R

In X, 105, 11 are mentioned Sumitra, Durmitra and Kutsa-putra.

84. Bhūtāmsa Kāsyapa (X, 106) PRP

Language is remarkably unusual.

85. Saramā-Paṇayah (X, 108) R

These are not the authors as they are the characters of the dialogue. In X, 108, 8 Ayāsyā Āngirasa (which see) is mentioned as a contemporary.

In Rāmayāṇa a Saramā is mentioned as the daughter of Sailuṣa Gandharva. She was married to Vibhiṣaṇa (VII 12, 25)

86. Juhū Brahmajāyā (X, 109) or Urdhvānābha Brahmaputra.

Brahmajāyā is referred to in X, 109, 1, 2 etc. Sāyaṇa on X, 109, 1 says:

अत्रेतिहासमाचक्षते । जुहूरिति वाइनाम । सा ब्रह्मणो जाया च ।
बृहस्पतेवाचस्पतित्वाद् बृहस्पतेजुहूनाम भार्या बभूव । कदाचिदस्य
किल्बिषमस्या दौर्मार्थरूपेणासांचक्रे । अत एव स एनां पर्यत्याक्षीत ।
अनन्तरमादित्यादयो देवा मिथो विचार्यैनामकिल्बिषां कृत्वा पुनः
हस्पतये प्रादुर्शिति ।

If this is true Juhū was the wife of Brhaspati.

87. Īrdhvānābha Brāhma (X, 109) D.

88. Rāma or Parasurāma Jāmadagnya (X, 110) R

89. Āstrādañsiṇa Vairupa (X, 111) R

He seems to be a son of Virūpa Āngirasa. Virūpa belongs to Rāma-period. There is a reference to Āngirasa in X, 111, 4

90. Nabhahprabhedana Vairupa (X, 112) R

Son of Virūpa Āngirasa and brother of Sataprabhedana Vairūpa.

91. Sataprabhedana Vairupa (X, 113) R

He refers to Dabhiti, Dhuni and Cumuri (X, 113, 9) who were Gr̥tsamada's contemporaries.

92. Sadhri Vairūpa (X, 114) R

93. Gharma Tāpasa (X, 114) D

94. Upastuta Vārṣṭihavya (X, 115) R

Calls Agni 'kaṇvatama' and Kaṇvasakhā (5).
In 9 it is said त्वा अन् वृष्टिहव्यस्य पुत्रा उपस्तुतासः श्रेष्ठः
अवोचन्. Later than Kaṇva.

95. Agniyuta or Agniyūpa Sthaura (X, 116) D

96. Agniyūpa or Agniyuta Sthaura (X, 116) D

97. Urukṣaya Amihayuputra (X, 118) R

Son of Amihayu, (which see).

98. Bṛhaddiva Ātharvaṇa (X, 120) PRP

In X, 120, 8-9 Bṛhaddiva Atharvā is mentioned as the author.

99. Hiranyagarbha Prājāpatya (X, 121) D

In the first ṛcā Hiranyagarbha is mentioned as existing in the beginning. So the author must be some one else.

100. Agni-Varuṇa (X, 124) D

101. Vāk Āmbhṛni (X, 125) PRP

See CAI p. 162.

102. Kulmalabarhiś Sailuṣa (X, 126)

In *Rāmāyaṇa* one *Sailuṣa* Gandharva is mentioned as the father-in-law of Vibhiṣaṇa (VII, 12, 25)

103. Āṁhomuk Vāmadevya (V, 126) R

Son of Vāmadeva.

104. Kuśika Saubhari (X, 127) R

Son of Sobhari.

105. Parameṣṭhi Prajāpati (X, 129)

106. Yajna Prājāpatya (X, 130) D

The contents of the hymn glorify Yajna i.e. sacrifice. Therefore the author cannot be Yajna.

107. Sukirti Kākṣivata (X, 131) R

Son of Kakṣivān and grandson of Dirghatamas.

108. Sudāśa Paijavana (X, 133) R

109. Māndhātā Yuvanāśwva (X, 134) R

In chapter I it has been shown how he belongs to Rāma-period. In the Puranic genealogies he is put 30 to 40 generations before Rāma. But these genealogies are artificial and are based on Manvantara Caturyuga Method, which I have fully discussed in my *Puranic chronology*. (pp, 16 ff) I here note some of the grounds on which Māndhātā has to be put at Rāma-period,

(1) According to the *Purāṇas*, Yuvanāśva, the father of Māndhātā had married Gauri the daughter of Matināra, who is just four generations above Divodāsa i.e. Dasaratha and Rāma.

(2) According to *Rāmāyaṇa* (VII, 25) at Ma-thurā ruled a Daitya named Madhu. This Madhu had married Kumbhinasi, who was Rāvaṇa's mother's sister. (VII, 25, 19 ff) Madhu's son was Lavaṇa. Māndhāta was killed by this Lavaṇa (VII, 67, 4 ff). Again this Lavaṇa was killed by Satrughna the brother of Rāma (VII, 63 ff). Thus Māndhāta was not much removed from Rāma.

(3) According to *Mbh* (VII, 62, 10) Māndhāta had defeated the following kings:—Janamejaya, Sudhanvā, Gaya, Purū, Bṛhadratha, Asita and Nrga. (जनमेजये सुधन्वानं गयं पुरुं बृहद्रथम् । असितं च नृगं चैव मान्धाता मानवोऽजयत ॥). Now we know that these kings lived at Rama-period thus. (a) Sudhanvā, king of Sāṅkāśya was killed by Janaka the father of Sitā (*Rām*, I, 71, 8). (b) Bṛhadratha escaped Paraśurāma (*Mbh* I, 2, 272). (c) Gaya and Purū along with Duṣyanta and Gāthī submitted themselves to Rāvaṇa (*Rām* VII, 19, 5 दुष्यन्तः सुरथो गाथिंग्यो राजा पुरुरवः । निर्जिताः स्मेत्यभापन्त ज्ञात्वा वरवलः रिषोः). (d) Gaya is said to be the son of Amūrtarayas in the *Mbh* and Āmūrtarayas was Visvāmitra's great uncle, being Kusa's son (*Rām*, I, 32, 3).

(4) According to *Mbh* (XII, 65, 122). Utathya and Vasuhoma had given a discourse to Māndhāta. This Utathya was the father of Dirghatamas.

(5) In *Rāmāyaṇa*, it is even said that Māndhāta and Rāvaṇa had fought an indecisive battle, but that Adhyāya is taken as interpolated (*Rām* after VII, 23rd).

(6) According to Purāṇas (Bd, 73, 81) Māndhātā was taken as the 5th avatāra of Viṣṇu. It is said पञ्चमः पञ्चदश्यां तु त्रेतायां संबभूत् ह । मान्धाता चक्रवर्तिंत्वे तस्योत्थयुरःसरः ॥ i. e. Māndhātā was the fifth avatāra, with Utathya as the Priest. Vy, Bd, Ag have the reading Utathya. Mat reads Uttānka, which is incorrect. Thus Māndhātā had Utathya as his Purohita (Purassara).

(7) According to Gopatha Brāhmaṇa Māndhātā received knowledge from Vicārin, the son of Kaban-dha Ātharvaṇa (Vedic Index 2, 133). Was this that Kabandha whom Rāma met ?

110. Godhā (X, 134, 6-7 (jointly with Māndhātā) R.

111. Kumāra Yāmāyana (X, 135)

Sāyaṇa suggests that this Kumāra was Naciketas.

112. Jūti Vātarasana (X, 136 with others) PRP

113. Vātajūti Vātarasana (X, 136 with others) PRP

114. Viprajūti Vātarasana X, 136 with others) PRP

115. Vṛśānaka Vātarasana (X, 136 with others) PRP

116. Karikrata Vātarasana (X, 136 with others) PPR

117. Etasa Vātarasana (X, 136 with others) PRP

118. Ṛsyasṛṅga Vātarasana (X, 136 with others) PRP

119. Aṅga Aurava (X, 138) R

Son of Uru. He refers to Kutsa (X, 138, 11) Pipru and Rjīsvā (X, 138, 3)

- 120. Viśvāvasu Gāndharva (X, 139) D
- 121. Agni Pāvaka (X, 140) D
- 122. Agni Tāpasa (X, 141) D
- 123. Jaritā Sārṅga, with Drona, Sārisṛkka and Stambamitra (X, 142) Mbh

In *Mbh* (XIII, 53, 21-22) it is said that a Brāhmaṇa named Mandapāla had by a Sūdrā woman named Sārṅgi, four sons who were Brahmavādins and that they prayed to Agni. Their names were Drona, Stambamitra, Sārisṛkka and Jaritāri. As Pradhan (*CAI* p. 167) has said "these four Sārṅgas had escaped when Arjuna burnt the Khāṇḍava forest" (*Mbh* I, 254, 47).

- 124. Drona Sārṅga (X, 142) Mbh
See Jaritā Sārṅga
- 125. Sārisṛkka Sārṅga (X, 142) Mbh
See Jaritā Sārṅga
- 126. Stambamitra Sārṅga (X, 142) Mbh
See Jaritā Sārṅga
- 127. Atri Sāmkhya (X, 143) R
He refers to Kakṣivān (X, 143, 1)
- 128. Suparṇa Tārkṣya (X, 144)
- 129. Īrdhvakṛṣṇa Yāmāyana (X, 144)
- 130. Devamuni Airandama (X, 146)
- 131. Suvedā Sairiṣa (X, 147)
- 132. Pṛthu Vainya (X, 148) PR
- 133. Arcat Hairaṇyastūpa (X, 149) R

Son of Hiraṇyastūpa, which see.

134. Śraddhā Kāmāyani (X, 151) D

135. Sasa Bharadvāja (X, 152) PRP

136. Sirimbiṭha Bharadvāja (X, 155) R

Son of Bharadvāja.

137. Ketu Agniputra (X, 156) D

138. Bhuvana Āptya (X, 157) D

139. Sādhana Bhauvana (X, 157) D

140. Cakṣu Saurya (X, 158) D

141. Pūraṇa Vaisvāmitra (X, 160) R

142. Yakṣmanāśana Prājāpatya (X, 161) D

143. Rakṣohā Brāhma (X, 162) D

144. Vivṛhā Kāsyapa (X, 163) PR D

145. Kapota Nairṛti (X, 165) D

146. Rśabha Vairāja (X, 166) D

147. Rśabha Śakvara (X, 166) D

148. Anila Vātya (X, 168) D

149. Śabara Kāksivata (X, 169) R

Son or descendant of Kakṣivan.

150. Vibhrāṭ Saurya (X, 170) D

151. Īrdhvagrāvā Ārbudi (X, 175) D

152. Sūnu Ṛbhuputra (X, 176) D

Seems to be the deity and not the author.

153. Patāṅga Prājāpatyā (X, 177) D

He does not seem to be the author.

154. Ariṣṭanemi Tārkṣya (X, 178)

He does not seem to be the author. Verse I says अरिष्टनेमि पृतनाजमाशु स्वस्तये ताक्ष्यमिहा हवेम, which shows that Ariṣṭanemi is the deity.

155. Sibi Ausinara (X, 179) R

According to *Mbh* (V, 116 ff) Sibi was the son of Uśinara by Mādhavī who was the daughter of Yayāti. Yayāti gave this Mādhavī as a gift to Gālava the son of Visvāmitrā and Gālava married her by turn to Haryasva (by whom she had Vasumanā), Divodāsa (by whom she had Pratardana), Uśinara (by whom she had Sibi) and to Visvāmitra (by whom she had Aṣṭaka).

156. Vasumanā Rauhidasva (X, 179) jointly, with Sibi and Pratardana. See Sibi Ausinara.

157. Pratha Vāsiṣṭha (X, 181 jointly with Sapratha Bhāradvāja and Gharma Saurya) R

158. Sapratha Bhāradvāja (X, 181, jointly with Pratha Vāsiṣṭha and Gharma Saurya) R

159. Gharma Saurya (X, 181, jointly with Pratha Vāsiṣṭha and Sapratha Bhāradvāja) D

160. Tapumūrdhā Bārhaspalya (X, 182) D

This does not seem to be the author. Word Tapumūrdhā occurs (3), not as an author, but as a deity.

161. Prajāvān Prājāpatya (X, 183) D

162. Tvaṣṭā (X, 184)

The author seems to be unknown. Contents show that this is a prayer for garbhadhāraṇa for

which Viṣṇu, Tvaṣṭṛ and others are invoked: therefore they are not the authors.

163. Viṣṇu Prājāpatya (X, 184) D

164. Satyadhṛti Vāruṇi (X, 185) D

165. Ula Vātya (X, 186) D

Sūkta addressed to Vāta. उत् वात् पितासि न उत्
आतोत् नः सखा । IX, 186, 2 Authorship doubtful.

166. Vatsa Agniputra (X, 187) D

167. Syena Agniputra (X, 188) D

168. Sārparājini (X, 189) D

169. Samvanana Āṅgirasa (X, 191) PRP

Following ṛṣis are already dealt with earlier. Figures outside the brackets indicate the Maṇḍala and the number of the ṛṣi where he is dealt with. Figures within the brackets indicate the sūktas composed by the ṛṣi, in this Maṇḍala.

1. Bandhu, V, 9 (X, 57-60) R

2. Subandhu, V, 10 (X, 57-60) R

3. Srutabandhu, V, 11 (X, 57-60) R

4. Vasubandhu, V, 12 (X, 57-60) R

5. Trita Aptya, VIII, 52 (X, 1-7) PR

6. Jamadagni, VIII, 66 (X, 137; 167) R

7. Kṛṣṇa Āṅgirasa, VIII, 39 (X, 42-44) R

8. Vatsapri Bhālandana, IX, 39 (X, 45-46) PR

9. Ayāsya Āṅgirasa, IX, 5 (X, 67, 68) R

10. Gaurivīti Sāktya. V, 40 (X, 73-74) R

11. Pāyu Bhārdvāja, VI, 3 (X, 87) R
12. Reṇu Vaisvāmitra, IX, 19 (X, 89) R
13. Mṛlika Vāsiṣṭha, IX, 33 (X, 150) R
14. Visvāmitra-Jamdagni, III, 1 (XI 167) R
15. Vena Bhārgava, IX, 41 (X, 123) PRP

Out of 169 ($+ 15 = 184$) ṝsis 12 + (1 = 13) belong to pre-Rāma period, 55 ($+ 14 = 69$) to Rāma period, 23 to Post-Rāma period, 6 to Mbh period 48 are doubtful and 24 are unassigned. Out of 191 hymns 14 belong to pre-Rāma period, 79 to Rāma period, 16 to Post-Rāma period, 3 to Mbh period, 54 are doubtful and 26 are unassigned.

CHAPTER THREE

CONCLUSIONS

Note 1 — Rāma-period

AN analysis of the ṛṣis of the *Rgveda* shows that of any particular family, there are at the most five generations found included in the present compilation. Following are noteworthy families from this point of view.

Utathya	Bṛhaspati	Mudgala	Prajāpati
Dirghatmā	Bharadvāja	Vadhryaśva	Samvaraṇa
Kaksivān	Vidatha	Divodāsa	Manu
Ghosā	Ṛjīsvā	Pratardana	Nahuṣa
Suhastyā			Yayāti

Now, according to *Rāmāyaṇa* (VII, 38, 15), Pratardana the king of Kāsi (i. e. the son of Divodāsa) had come to greet Rāma Dāsarathī on the occasion of his coronation and we may take it that they were more or less of the same age. Again Utathya was Māndhātā's Purohita (see Māndhātā). This Māndhātā must have been killed by Lavaṇa when Rāma was about ten years old and Lavaṇa, in his turn, must have been killed about 40 years later by S'atrughna, the brother of Rāma as seems from *Rāmāyaṇa* (Utt-

rakānda). We may take it that Mandhati, with his famous career must have died at the ripe old age of about 70 years. Taking that Utathya was about the same age as Māndhāta, we get about 70 years from Utathya to Rāma's birth. Now according to the generations set out above, Pratardana's (whom we have taken to be of the same age as Rāma) son is one of the latest ṛsis. If we allow 50 years for this, then we may take for these five generations about 125-150 years.

These 150 years, I designate for the purpose of this book, as Rāma-period. Ṛsis falling within these five generations I have called to belong to Rāma-period, and those who are known to be earlier than Mudgala I have called to belong to Pre-Rāma-period and all the others to belong to Post-Rāma-period.

Here I shall clarify one point. If, as has been seen, about 75% of the hymns of *Rv* were composed in Rāma-period, and if several of the Ṛsis—particularly Vasiṣṭha, Viśvāmitra and Vāmadeva—were intimately connected with Daśaratha and Rāma, it is rather surprising that there is no reference, in the whole of the *Rv* to Daśaratha, Rāma or Rama-Rāvaṇa battle.¹ I shall attempt an explanation of this situation.

It should be remembered that Daśaratha was not a very significant king in his days. Again *Rv* is not

1. H. C. Raychaudhry has noted that in *Rv* one Daśaratha is referred to in I, 126, 4 and one Rāma in X, 93, 14; but there is no indication to identify these with the heroes of Rāmāyaṇa (*PHAL*, 5th ed p. 101).

history. It is a book of prayers. Praises of patr^c are found mostly in the hymns of Indra and Aśvi. And the ṛsis praised those incidents with which they were personally connected. Divodāsa's battle w^t Sambara was fought with the full support of Brihadvāja. Both Vasiṣṭha and Viśvāmitra were personally connected with the Dāsarājna battle. It therefore that these incidents are referred to in Rgvedic hymns.

But the battle of Laṅka was fought by Rāma when he was alone. None of the ṛsis was with him. His allies were Vānaras and Rkṣas, not the ordinary Vedic kings. And as no ṛsi was personally connected with this battle, no hymns were sung in praise of it. Of course, a life-history of Rāma was composed by Vālmiki but that was not Veda, that was *itihāsa*.

N. B. I have talked above about the Rāma-period but have given no date for the same. In this connection it should be remembered that this is not a question of the date of Rāmāyaṇa, but of Rāma. Rāma definitely lived some centuries before Yudhiṣṭhira. Date of Rāma, thus, will depend upon the date of Yudhiṣṭhira. Scholars assign Yudhiṣṭhira to 9th to 15th century B. C. and tradition to 3101 B.

In my *Puranic Chronology* p. 68ff, I have shown that according to Puranic calculations, the date of Yudhiṣṭhira's accession was 3201 B. C. and the date of Rāma, according to one calculation, was c. 370 B. C. (p. 321). Purāṇas put about 30 generations between Rāma and Yudhiṣṭhira.

Note 2 — Joint Authors

In the *Rgveda*, There are several verses and hymns for which joint authors are given in the Anukramanis. I suggest that joint authors were always contemporaries, more or less.

There are in all 49 hymns, where joint authors are given in the Anukramanis. Out of these, it is clear in Chapter Two that the authors of the following fifteen hymns were contemporaries:— III, 23; III, 36; V, 2; V, 27; VII, 33; VIII, 1; VIII, 2; IX, 101¹; IX, 104; 106²; IX, 110; X, 28; X, 167; X, 179. In the case of the following 15 hymns, those who are given as the authors do not seem to be the actual authors of those hymns, but seem to be so named from the contents of the hymns:— I, 165; I, 170; IV, 18; VIII, 67; VIII, 100; IX, 86; X, 14; X, 28; X, 51; X, 53; X, 86; X, 95; X, 108; X, 124. Out of the remaining cases, the authors of I, 100 are called the sons of Vṛṣāgira and are therefore contemporaries, Rjisvā, there is called Vārsāgira and if it is true he is different from Rjisvā the grandson of Bharadvāja, who is given as the joint author of IX, 98 with Ambariṣa Vārsāgira. In I, 126 Kakṣivān, Bhāvayavya and Romasā, who are given as joint authors, were contemporaries as is clear from Brhaddevatā. Rjis of IV, 43; V, 1; V, 24 and X, 57-59; VIII, 14; VIII, 71; VIII, 89 IX, 99; X, 136; X, 142 are apparently brothers and should, therefore, be

1. This has 3 or 4 generations as joint authors.
2. This has 3 generations as joint authors,

taken as contemporaries. For IX, 97 are given ṛṣis out of whom 11 are Vāsiṣṭhas and except Vas and Parāśara are brothers, while Parāśara Vasiṣṭha's grandson. Thus they are all contemporaries. Therefore, the remaining ṛṣi Kutsa also should be taken to be their contemporary. For IX are given Ambariṣa and Ṛjīvā who are likely to be contemporaries. For IX, 108 out of six, Sakti Gauriviti are father and son. Ṛjīvā and Ṛnañ were their contemporaries. Therefore the remaining two Āṅgirasas are likely to be their contemporaries. Ṛṣis for X, 134 and X, 181, are also likely to be contemporaries.

IX, 67; IX, 107; X, 137 are ascribed to Sapta. For IX, 67 Sāyaṇa says,

आद्यतृचस्य भरद्वाजं ऋषिः; द्वितीयस्य मारीचकाश्यपः; तृतीयस्य गोतमः; चतुर्थस्य भौमोऽन्त्रिः; पञ्चमस्य गाथिनो विश्वाः; पृष्ठस्य भार्गवो जमदग्निः; सप्तमस्य मैत्रावरुणिर्विसिष्टः; सूक्तशेषपरिसः: पवित्रो वासिष्ठो वोभो वा समुदितावृष्टी.

For IX, 107 Sāyaṇa says:

‘त्वं सोमासि’ (ऋ. स. ९, ६,) इत्यत्रोक्ता भरद्वाजकपादा सप्तर्षयः

For X, 137 Sāyaṇa says:

उत देवाः इति सप्तर्चं नवमं सूक्तमानुष्टुभं वैश्वदेवं भरद्वाजकश्यपगोतमान्त्रिविश्वामित्रजमदग्निविसिष्टः इति.

Thus under IX, 67 Sāyaṇa says that the Sapta are 1. Bharadvāja, 2. Kaśyapa, Mārīca, 3. Gota Rāhuṇaṇa, 4. Atri Bhauma, 5. Viśvāmitra and Vasiṣṭha Maitrāvaruni. Now according to the theo-

which I am advocating here, all these must be contemporaries. We know that five out of these seven are contemporaries. About Gotama Rāhugāṇa we do not know anything and he might have been their contemporary. But Kaśyapa Mārīca cannot be a contemporary of these five or six, who belong to Rāma-period. This Kaśyapa is the father of Vivasvat and grandfather of Manu Vaivasvata and is, thus, very early.

But I want to point out that though Sāyaṇa names Kaśyapa Mārīca as one of the Saptarṣis, Kātyāyana does not. *Sarvānukramaṇī* on IX, 61 says

त्वं सोमासि द्वात्रिंशद्वरद्वाजः कश्यपे गोतमोऽत्रिविश्वामित्रो
जमदग्निविश्विष्ठ इति.

And on both IX, 107 and X, 137 Kātyāyana calls the authors as *sapta ṛṣayah*.

Thus it will be seen that Kātyāyana does not name Kaśyapa as Kaśyapa Mārīca and Gotama as Gotama Rāhugāṇa. We know that apart from Mārīca Kaśyapa, there was another Kaśyapa, who was the father of Avatsāra, Nārada and Arundhati the wife of Vasistha and, therefore, evidently it is he who is meant as one of the Saptarṣis. About Gotama, we do not know anything and this Gotama may be the son of Rahugāṇa who may belong to Rāma-period. Dirghatamā also was called Gotama of Gautama.

All this, I think, makes it amply clear that the joint authors are always contemporaries.

TABLE

<i>Mandala</i>	<i>PR</i>		<i>R</i>		<i>PRP</i>		<i>Mbh</i>		<i>D</i>		<i>Un</i>	
	<i>h</i>	<i>r</i>	<i>h</i>	<i>r</i>	<i>h</i>	<i>r</i>	<i>h</i>	<i>r</i>	<i>h</i>	<i>r</i>	<i>h</i>	<i>r</i>
I	3	1 (+2)	188	13 (+12)	—	—	—	—	—	—	1	—
II	—	—	43	3	—	—	—	—	—	—	—	—
III	—	—	62	10	—	—	—	—	—	—	—	—
IV	2	2	56	2	—	—	—	—	—	—	—	—
V	—	—	42	21 (+1)	45	28	—	—	—	—	—	—
VI	—	—	75	9	—	—	—	—	—	—	—	—
VII	—	—	104	3	—	—	—	—	—	—	1	—
VIII	8	4	68	44 (+2)	27	20	—	—	—	—	3	—
IX	21	3 (+3)	56	37 (+23)	13	7 (+2)	20	2	4	5	—	3
X	14	12 (+1)	80	56 (+14)	16	23	3	6	54	48	24	24
	—	—	—	—	—	—	—	—	—	—	—	—
48	22 (+6)	774	198 (+52)	101	78 (+2)	23	8	58	58	24	27	

Total: h r
 1028 391

h = hymns
r = risis

Note 3 Ṛṣis (Analysis)

I

After, thus, making a study of the chronological position of the individual Ṛṣis, we may, now, make an analysis of the results obtained. I have given, on the opposite page, a consolidated table for hymns and Ṛṣis.

It shows that out of a total of 1028 hymns 48 were composed during Pre-Rāma period, 774 during Rāma-period, 101 during Post-Rāma period, 23 during Mahābhārata period, 58 are doubtful and 24 are unassigned. Again, out of a total of 391 Ṛṣis, 22 belong to Pre-Rāma period, 198 to Rāma-period, 78 to Post-Rāma period, 8 to Mahābhārata period, 58 are doubtful names and 27 are unassigned.

II

Now, *Mt*, *Bd* and *Vy* have preserved¹ a list of Ṛgvedic Ṛṣis. I have given below this list from *Bd* and noted in the foot-notes variants from *Vy* and *Mt*. *Vy* does not give Viśvāmitras, Agastyas, Kṣatriyas and Vaisyas.

1. *Vy* 59, 79ff; *Bd* II, 32, 86ff; *Mt* 145, 81ff.

Angira	Dirghatama	Renu ³³
Vaidyaga ¹	Kaksivan	Purana
Bharadvaja	Bhrgu	Dhananjaya
Baskali ²	Kavya ²²	Kasyapa
Rtavaka ³	Praceta	Vatsara
Garga ⁴	Reika ²³	Naidhruva ³⁴
Sini ⁵	Atmavan	Raibhya ³⁵
Sankrti ⁶	Aurva ²⁴	Asita
Purukutsa ⁷	Jamadagni	Devala
Mandhata	Vida ²⁵	Atri
Ambarisa	Sarasvata	Arvasana ³⁶
Yuvanasva	Arstisena ²⁶	Syavasva ³⁷
Paurukutsa ⁸	Yudhajit ²⁷	Gavisthira ³⁸
Trasadasyu ⁹	Vitanavya	Avihotra ³⁹
Dasyuman ¹⁰	Suvarhas	Purvatithi
Aharya ¹¹	Vainya	Vasistha
Ajamidha	Prthu	Sakti
Tuksaya ¹²	Divodasa	Parasara
Kapi ¹³	Bahiyasva ²⁸	Indrapramiti
Vrsadarbha ¹⁴	Grtsa	Bharadvasu
Virupaksa ¹⁵	Saunaka ²⁹	Maitravaruna
Kanya ¹⁶	Visvamitra	Kundina
Mudgala	Devarata	Agastya
Utathya	Udgala ³⁰	Drdhayu ⁴⁰
Sanadvaja ¹⁷	Madhuchhanda	Vidhmavahs ⁴¹
Vajasrava	Aghamarsana	Manu Vaivasvata
Ayasya ¹⁸	Astaka	Pururava Aila
Cakravarti ¹⁹	Lohita	Bhalandana
Vamadeva	Kata ³¹	Vatsa
Asija ²⁰	Kola ³²	Sankila
Brhaduktha ²¹	Devasrava	92 in all

1. Trita (Mt), Vedhasa (Vy). 2. Bhalandana or Laksmana (Mt). 3. Krtavata (Mt), Amata (Vy). 4. Gargya (Vy). 5. Seni (Vy), Smrti (Mt). 6. Sankrti (Vy). 7. Guruvita (Mt). 8. Purukutsa (Mt). 9. Svasrava (Mt). 10. Sadasyavan (Mt), Sadasyaman

[Contd. next page]

This list gives in all 92 ṛṣi-names. They say that there were 33 Āṅgirās, 19 Bhṛgus, 13 Viśvāmitras, 7 Vasiṣṭhas, 6 Atris, 6 Kāsyapas, 3 Agastyas, 2 Kṣattriyas and 3 Vaisyas. A study of this list shows that several of these ṛṣis are found in the present *Rv.* Some names are doubtful. They are:— Under the Āṅgirās, Vaidyaga is given for Trita of *Mt.* We may therefore put Trita there. *Sini* may be read as *Sībi*. For Tuksāya we may adopt R̄ṣabha (*Vy.*). For Kapi we may adopt Kavi (*Vy.*). For Vṛṣādarbha, we may take Pr̄ṣadhra who is a ṛṣi in the *Rv.* Virūpakṣa is Virūpa. Asija may be taken as Ausija, though Kakṣivān is given separately. Under Bhṛgus Gr̄tsa is Gr̄tsamada and Saunaka also

[*Continued*

- (*Vy.*) 11. Asvaharya (*Mt.*) 12. Utkala (*Mt.*), R̄ṣabha (*Vy.*) 13. Kavi (*Mt.*), Bali (*Vy.*) 14. Pr̄sadasva (*Mt., Vy.*) 15. Virupa (*Mt.*) 16. Kavya (*Mt.*) 17. Saradvan (*Mt.*), Bharadvaja (*Vy.*) 18. Apasyaupa (*Mt.*), Ayapya (*Vy.*) 19. Sucitti (*Mt.*), Suvitti (*Vy.*) 20. R̄sija (*Mt.*), Augaja (*Vy.*) 21. Brhacchukla (*Mt.*) 22. Kas-yapa (*Mt.*) 23. Dadhica (*Mt.*) 24. Unva (*Mt.*) 25. Veda (*Mt.*) 26. Advisena (*Vy.*) 27. Arupa (*Vy.*), Cyavana (*Mt.*) 28. Brahmavan (*Mt.*); Prasvara (*Vy.*) 29. Nabha (*Vy.*) 30. Bala (*Mt.*) 31. Bhrtakila (*Mt.*) 32. Mambudhi (*Mt.*) 33. Devarata (*Mt.*) 34. Vibhrama (*Vy.*) 35. Nitya (*Mt.*) 36. Ardhasvana (*Mt.*), Arceisana (*Vy.*) 37. Syamavan (*Vy.*) 38. Nisthusa (*Vy.*) 39. Karnaka (*Mt.*), Valgutaka (*Vy.*) 40. Drdhadhyumna (*Mt.*) 41. Iddrabahu (*Mt.*)

seems to refer to him. Under Visvāmitras Udgala may be Utkila who is a ṛṣi. Devarāta who is given by *Mt* may be accepted. Under Kāśyapas Naidhruvi may be Nidhruvi and Raibhya Rebha. under Atris Arvasana may be read as Arcanānā as is suggested by *Vy*. Pūrvātithi is found in *Rv*, but as a Kāṇva. Under Agastyas Dṛḍhāyu is Dṛḍhacyuta and Vīdhmavāha is Idhimavāhā. Under Vaisyas, Vatsa is Vatsapri. Thus it is found that out of 92 ṛṣis given here, 71 are represented in the present *Rv*. About the remaining 21, we cannot say anything definite as there is likelihood of their names having been corrupted in the present texts of the Purāṇas.

Out of these 92 names 11 seem to belong to Pre-Rāma period, Ārstiseṇa, Asita and Devala to Mbh period and others to Rāma-period.

The present Rksamhitā has about 400 ṛṣis and this Puranic list gives only 92 names. This, I think, is due to the Puranic list giving the names of the ṛṣis and not of the ṛṣikas and ṛṣiputras. Purāṇas distinguish between ṛṣis, ṛṣika (son of a ṛṣi) and ṛṣiputra (son of a ṛṣika). *Brahmāṇḍa* closes this list with the following remark:— ṛṣiputrāṇnibodhata. (II, 32, 122).

III

This study of the Rgvedic ṛṣis and their families brings out a significant fact that the Āṅgirasa family is the most prominent family amongst the composers of the present *Rv*. We learn that Utathya and Brhaspati were brothers. Again Brhaspati and Saṁ-

varta were brothers, and all these three were Āṅgiratas. Again we know that Ghora was an Āṅgirasa I would, therefore, say that Bṛhaspati, Utathya, Saṃvarta and Ghora—these four were brothers and were Āṅgirasas.

Now Bṛhaspati's son was Bharadvāja who is the ṛṣi of the Sixth Maṇḍala. Gṛtsamada, the ṛṣi of the Second Maṇḍala was Bharadvāja's grandson Vāma-deva of the Fourth Maṇḍala is clearly declared to be an Āṅgirasa. Kaṇva Ghaura was an Āṅgirasa and thus Kāṇvas of the Eighth Maṇḍala will be originally Āṅgirasas. I have already said that it was this Kaṇva who had adopted Kāsyapa gotra and it was his daughter Arundhati who was married to Vasistha Maitravaruna. Thus Kāsyapas and Vāsiṣṭhas had intimate family relations with Āṅgirasas. Thus the ṛṣis of II, IV, VI, VII and VIII Maṇḍalas were Āṅgirasas, in one way or the other. Moreover Mamatā, the mother of Bharadvāja was a Bhārgavi.¹ Thus Bhārgavas are related to the Āṅgirasas. Again these Bhārgavas were related to Visvāmitra. In fact Visvāmitra's sister Satyavati was married to Rcika Bhārgava, the father of Jamadagni.² If Mamatā, who is called Bhārgavi was descended from this Satyavati in any way, even Visvāmitra will be closely related to the Āṅgirasas and so the Third Maṇḍala will be added to the above list. We do not know if Atris of the Fifth Maṇḍala were, in any manner, related

1. *Bṛhaddevata* IV, 11.

2. *AIHT*, p. 266.

to the Āṅgiratas or not. I shall not be surprised to find that Atri or his wife Anasūyā was related to the Āṅgiratas. If so, the present Ṛksamhitā will be an Āṅgirata compilation. Even Agastyas might have been related to the Āṅgiratas.

These considerations have struck me as significant and I have noted them here for whatever they are worth.

IV

Pragiter has tried to make out a case¹ that all the prominent Vedic ṛṣis were connected with the Mānavas i. e. Aikṣavākus and not with any early Ailas. But, now that we know that practically all the ṛṣis belong to the age of Rāma or are later than Rāma, question of their being connected with the *early* Ailas does not arise. Thus his very starting premise is demolished.

About the chief ṛṣis of the present Samhita we know this. Utathya was the Purohita of Māndhāta, an Aikṣvāku. Bharadvāja was the Purohita of Divodāsa, who seems to belong to the Lunar line. Later, Bharadvāja was adopted as his son by Bharata, who was an Aila king. Vāmadeva was definitely a priest of Aikṣavāku Dasaratha at Ayodhya. Vasiṣṭha, too, was Dasaratha's priest but he was also connected with Sudās of the Aila branch. Viśvāmitra was connected with Hariscandra, Dasaratha (Aikṣavākus) as also with Sudās of Aila branch. Gotama seems to be connected with Mithilā. Others are not known to have been connected with any big kings.

1. *AIHT* p. 303 ff

This would, therefore, mean that at the time when the great bulk of the present *RV* was composed i. e. at Rāma-period, ṛsis had relations with the kings of both the branches.

Note 4—Geography of *Rgveda*

In the light of our findings in Chapter two, let us now, consider the extent of Vedic settlements during what we have called Rāma-period. when a large bulk of the present *RV* was composed.

Visvāmitra of the Third Maṇḍala had originally his capital at Kanauj. His Ashrama, according to *Rāmāyaṇa* was between the Ganges and the Yamunā to the south of the place where the Sīryū met the Ganges. (I, 24-29). He was connected with Kosala and Ayodhyā. Vāmadeva of the Fourth Maṇḍala was the Purohita of Daśaratha and lived at Ayodhyā. Atri Bhauma of the Fifth Maṇḍala had his Ashrama as is clear from *Rāmāyaṇa*¹ at a day's journey from Citrakūṭa and just on the Northern outskirt of Dandakāranya. Bharadvāja of the Sixth Maṇḍala had his Ashrama at Prayāga, where both Rāma and Bharata halted, as is abundautly clear from *Rāmāyaṇa*². Vasiṣṭha of the Seventh Maṇḍala lived at Ayodhyā. Kaṇva as is seen from *Mbh*³ and Sākuntala⁴ had his Ashrama in the Himālayan regions. So

1. See II, 119
2. *Ram*, II 55
3. *Mbh* I, Sākuntalopākhyāna.
4. In Sākuntala Kaṇva's Ashrama is placed in these regions.

did Br̥haspati, the priest of the Indra live in those Northern regions. Dirghatamā lived with Saradvanta who had his Ashrama on the outskirts of Mithilā. (*Rum* I, 48, 15). From there he was thrown into the river and he flowed to Aṅga regions where ruled Vali. Vali's sons Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma are said to have given names to those countries.¹ Finally, Agastya, one of the ṛsis of RV, lived, according to *Rāmāyana*, just half a Yojana away from Pañcavati and Janasthānā.²

Thus, none of the prominent ṛsis of the Rgveda had his permanent abode to the west of, say Delhi.

Divodāsā, Abhyāvarti Cāyamāna, Sudās, Sahadeva, Prastoka, Mudgala, Sr̥ījaya, Somaka—all these kings mentioned in *Rv* ruled in North Pañcālas or Kāśi regions.³ Indrasenā, the wife of Mudgala was Nala's daughter⁴ and Nala ruled over Niṣadha, a country situated at the foot of the Vindhya. Nala's friend Rūparpa ruled over South Kosalas (at 11 hour's journey by horse-drawn chariot from Niṣadha) situated to the south of the Vindhya.⁵ Māndhātā had been killed by Lāvaṇa in Mathurā regions⁶ and Mathurā was occupied by Satrughna after killing this Lavaṇa.⁷ The famous battle of Divodāsa with Sammara took

1. *Rām* III, 13, 22.
2. *AIHT*, p. 115; *CAI*, p. 83.
3. *CAI*, p. 4-6
4. *CAI*, p. 203
5. *Rām* VII 67
6. *Rām* VII 63
7. *Rām* II, 9, 12.

place in the Dāṇḍakāraṇya. Dāsarajna battle and the battle of Hariyūpiyā¹ took place on the banks of the Ravi. The island of Omkāresvara on the Narmadā is called Māndhātā and that may have something to do with the great Māndhātā. Māhiṣmāti was established by Mahiṣmān Haihaya before Kārtavirya and Paraśurāma but was re-established by Mucukunda who is removed from Māndhātā only by two degrees.² Māndhātā's brother Haryasva, as I have shown elsewhere,³ ruled over Surāṣṭra and Ānarta. Naraka, who was a contemporary of Rāma Dāsarathi had conquered and colonised Assam.⁴ Sibi Ausinara, a rṣi of RV ruled in the Punjab and probably in Gandhāra regions.⁵ And Rāma, the hero of Rāmāyaṇa had reached Lankā.⁶

That the main scene of the present R̄ksamhitā is not the Punjab but the valleys of the Ganges and the Yamunā should be clear from the above. Vasiṣṭha Visvāmitra, Vāmadeva, Bharata, and Dirghatamā lived in these regions. Bharata, who was coronated

1. See my paper 'The date of Harappa' in the Journal of Oriental Institute, Baroda Vol. I, No. 2. I have said that Harappā was a flourishing settlement of Vārasikha Asuras at Rāma-period.

2. See Purānas: *Hr* II, 38 ff.

3. Journal of Oriental Institute, Baroda Vol. I, No. 1.

4. See my book *Puranic chronology*, pp. 235 ff

5. *AIHT*, p. 264

6. I follow shri P. S. Aiyyar (author of Rāmāyaṇa and Lankā) in locating Lankā near Indrāṇī about 15 miles north of Jubbulpore.

by Dirghatāmā and who had adopted Bharauvāja as his son, had performed 55 sacrifices at a place called Vṛtraghna on the Ganges and 78 sacrifices on the banks of the Yamunā.⁷ So also Sahadeva Sāñjaya, the brother of Prastoka and uncle of Sudās had performed sacrifices on the banks of the Yamunā at a tirtha named Agnisiras (Mbh III, 88, 5). The great Māndhātā also had performed sacrifices on the Yamunā, where many ṛṣis lived (Mbh III, 126, 26). Syāvāsva Āterya mentions Yamunā in *RV* V. 52, 17. Yamunā is also mentioned by Sindhukist (X, 15, 5) and by Vasiṣṭha (VIII, 18, 19). The Ganges is mentioned, in the *RV.* by Visvāmitrā (III, 58, 6), by Samyu (VI, 45, 31) and by Sindhukṣit (X, 75, 5).

Thus the extent of Vedic settlements in the Rāma-period was from the Himalayas (Tibet?) in the North to Vindhya and Narmadā in the South and from Gāndhāra and Surāṣṭra in the West to Assam in the East, the centre being the Gangetic valley near Kāsi, Kosala, Prayāga and Videha.

7. *4it. Br* 39, 9; *Sat. Br.* XIII, 5, 4, 13. Both quote.

अष्टासप्तसिं भरतो दौष्ण्यन्तर्यमुनामतुः
रंगायां वृत्रघ्नेऽवद्वात्पृच्छाशतं हयान् ॥

CORRECTIONS AND ADDITIONS

Page	Line	
19	28-30	Delete
23	14	56 for 46
23	15	58 for 48
32	23	Vitahavya
34	8	Read: refers to Kākṣivān Ausīja in VIII, 18, 1
43	Top	Read: [VIII, 42-51]
51	21	MANDALA I
58	26	for for or
71	9	Their names
81	26	or for of

For III, 8 Ghora Āngirasa, IX, 11 Kaṇva Ghaura and other Kāṇvas please note the following.

Pragātha Kāṇva is described as the son of Ghora Āngirasa and brother of Kaṇva Ghaura. Pragātha says (VIII, 65, 12) that he received gifts from the son or grandson of Durgaha i. e. from Purukutsa or Trasadasyu, who are definitely at Rāma-period. Devātithi Kāṇva, the son of Kaṇva Ghaura refers to Kākṣivān (VIII, 4, 17). Medhātithi, the son of Kaṇva also refers to Kākṣivān Ausīja (VIII, 18, 1).

Thus all these Kāṇvas and Kaṇva himself as well as Ghora belonged to Rāma-period. In Chāndogya Upaniṣad, Ghora Āngirasa is said to have been a teacher of Kṛṣṇa Devakiputra (III, 17, 6).

In the light of the above evidence it becomes a question if this Kṛṣṇa is the same as the Kṛṣṇa of the Mahābhārata or not. One Kṛṣṇa Āṅgirasa is the author of *Rv.*, VIII, 85-87.

Under IX, 47 Yayāti Nāhuṣa add the following :

It should be noted that this Yayāti is not that Yayāti who was the great grandson of Pururavā. The name of the father of this Yayāti was also Nāhuṣa, but this Nāhuṣa is called Mānava i. e. the son of Manu, in the Anukramanī and this Manu, in his turn called the son of Saṁvaraṇa. Therefore, this Yayāti was different from Yayāti the great grandson of Pururavā. He, thus can be a contemporary of Andhigu. It is this Yayāti, who gave his daughter Mādhavi (*Mbh* V, 116 ff) to Gālava, who married her in turn, to Haryāṣva, Divodāsi, Usinara and Viśvāmitra. Therefore this Yayāti and other r̥sis of this hymn belong to Rāma-period. This preserves the genealogy :— Yayāti—Nāhuṣa—Manu—Saṁvaraṇa— i. e. four generations.

INDEX OF R̄SIS

This section contains the names of all the rishis of the Rigveda arranged alphabetically. Figures to the right indicate the suktas composed by the rishi and figures to the left indicate the number of the Mandala and the number of the rishi in that Mandala, where details about him are given in chapter Two. R=Rama-period; PR=Pre-Rama period; PPP=Post-Rama period; D=Doubtful. Those against whom no remark is put are unassigned.

- ix, 42 Akṛṣṭāḥ Māśāḥ, IX, 86, 1-10, 31-40 *D*
- x, 51 Akṣa Maujavān, X, 34 *D*
- i, 13 Agastya Maitrāvaraṇa, I, 165, 13-15; 166-169; 170, 2, 5; 171-178; 179, 3, 4; 180-191 *R*
- i, 15 Agastyaśiṣya, I, 179, 5, 6 *R*
- v, 9 Agastyasvasā, X, 60 *D*
- x, 100 Agni, X, 124, 2-4 *D*
- ix, 51 Agni Cākṣusa, IX, 106, 1-3, 10-14 *D*
- x, 122 Agni Tāpasa, X, 141 *D*
- viii, 70 Agni Pāvaka, VIII, 102; X, 140 *D*
- x, 56 Agni Saucīka, X, 51, 2, 4, 6, 8; 52; 53, 4-5; 79-80 *D*
- ix, 55 Agnayah Dhiṣnyāḥ Aiśvarāḥ, IX, 109 *D*
- x, 95 Agniyuta Sthaura, X, 116 *D*
- x, 96 Agniyūpa Sthaura, X, 116 *D*
- x, 100 Agnivaruṇasomāḥ X, 124, 1, 5-9 *D*
- x, 22 Aghamarṣaṇa Mādhucchandasa X, 190 *R*
- x, 119 Aṅga Aurava X, 138 *R*
- viii, 16 Angirasah Sahasram Vasurociṣah VIII, 34, 16-18 *D*
- iv, 3 Ajamīlha Sauhotra IV, 43-44 *PR*

- ix, 44 Ajāh Pṛṣṇiyah IX, 86 *D*
 v, 1 Atri Bhauma V 27; 37-43; 76-77; 83-86;
 IX, 67, 10-12; 86, 41-45 *R*
 x, 127 Atri Sāṃkhya X, 143 *R*
 x, 64 Aditi Dākṣāyaṇī X, 72 *PR*
 ix, 56 Anānata Pārucchēpi IX, 111 *R*
 x, 148 Anila Vātāyana X, 168 *D*
 ix, 50 Andhigu Śyāvāśvi IX, 101, 1-3 *R*
 viii, 49 Apālā VIII, 91 *PRP*
 x, 40 Apratirathah Aindra X, 103
 x, 53 Abhitapā Saurya X, 37 *D*
 x, 13 Abhīvara Āṅgirasa X, 174 *D*
 ix, 7 Amahīyu Āṅgirasa IX, 61 *R*
 ix, 46 Ambarīṣa Vārṣāgīra I, 100; IX, 98 *R*
 ix, 5 Ayāsyā Āṅgirasa IX, 44-46; X, 67-68 *R*
 x, 154 Ariṣṭanemi Tārkṣya X, 178 *D*
 x, 16 Aruṇa Vaitahavya X, 91 *R*
 x, 133 Arcat Hairanyastūpa X, 149 *R*
 v, 27 Arcanānā Ātreyā V, 63-64; VIII, 42 *R*
 x, 73 Arbuda Kādraveya X, 94 *PR*
 v, 24 Avatsāra Kāśyapa V, 44; IX, 53-60 *R*
 v, 18 Avasyu Ātreyā V, 31 *R*
 v, 39 Aśvamedha Bhārata V, 27 *R*
 viii, 13 Aśvasūkti Kāṇvāyana VIII, 14-15 *R*
 x, 21 Aṣṭaka Vaisvāmitra X, 174 *R*
 x, 89 Aṣṭādañṣṭra Vairūpa X, 111 *R*
 ix, 22 Asita Kāśyapa IX, 5-24 *Mbh*
 viii, 22 Āyu Kāṇva VIII, 52 *PRP*
 viii, 50 Āsaṅga Plāyogi VIII, 1, 30-33 *R*
 x, 103 Amhomuk Vamadeva (X, 126) *R*

- x, 17 Ita Bhārgava X, 171 *D*
 x, 35 Indra I, 165, 1-2, 4, 6, 8, 10-12; 170, 1, 3, 4;
 IV, 18, 1, 4; 26, 1-3; VIII, 100, 4-5; X, 28,
 2, 6, 8, 10, 12; 86, 1, 8, 11, 12, 14, 19-22.
 x, 37 Indra Muṣkavān X, 38
 x, 38 Indra Vaikuṇṭha X, 48-50
 ix, 27 Indrapramiti Vāsiṣṭha IX, 97, 4-6 *R*
 x, 41 Indrāṇī X, 86, 2-6, 9, 10, 15-18; 145 *D*
 viii, 14 Irimbiṭhi Kāṇva VIII, 16-18 *PRP*
 v, 6 Iṣa Ātreya V, 7-8 *PRP*
 ix, 21 Idhmavāha Dārdhacyuta IX, 26 *R*
 ix, 6 Ucathya Āṅgirasa IX, 50-52 *R*
 iii, 4 Utkila Kātya III, 15-16 *R*
 ix, 30 Upamanyu Vāsiṣṭha IX, 97, 13-15 *R*
 x, 93 Upastuta Vāṛṭihavya X, 115 *R*
 x, 97 Urukṣaya Āmahiyyava X, 118 *R*
 v, 31 Urucakri Ātreya V, 69-70 *PRP*
 x, 75 Urvaśi K, 95, 2, 4, 5, 7, 11, 13, 15, 16, 18
 PR (D)
 x, 165 Ula Vātāyana X, 186 *D*
 viii, 62 Uśanā Kāvya VIII, 84; IX, 87-89 *PR*
 ix, 13 Üru Āṅgirasa IX, 108, 4-5 *R*
 x, 129 Ürdhvavrksana Yāmāyana x, 144 *R*
 x, 151 Ürdhvagrāvā Ārbudi x, 175 *D*
 x, 87 Ürdhvānābhā Brāhma X, 109 *D*
 x, 6 Ürdhvāsadmā Āṅgirasa X, 108, 8-9 *R*
 vi, 4 Rjisvā Bhāradvāja VI, 49-52; IX, 98; 108,
 6-7 *R*
 i, 3 Rjrāśva Vāṛṣāgira I, 100 *R*
 ix, 54 Rnañcaya IX, 108, 12-13 *R*

- x, 146 Rṣabha Vairāja X, 166 *D*
 iii, 2 Rṣabha Vaiśvāmitra III, 13-14; IX, 71 *R*
 x, 147 Rṣabha Śākvara X, 166 *D*
 x, 118 Rṣyasṛṅga Vātaraśana X, 136, 7 *PRP*
 viii, 61 Ekadyu Naudhasa VIII, 80 *R*
 x, 117 Etaśa Vātaraśana X, 136, 6 *PRP*
 v, 36 Evayāmarut Ātreya V, 87 *PRP*
 ix, 40 Kaksivān Dairghatamasa I, 116-125; 126, 1-5;
 IX, 74 *R*
 ix, 11 Kaṇva Ghaura I, 36: 43; IX, 94 *R*
 iii, 3 Kata Vaiśvāmitra III, 17-18 *R*
 x, 145 Kapota Nairṛta X, 165 *D*
 x, 116 Karikrata Vātaraśana X, 136, 5 *PRP*
 ix, 32 Karṇaśrut Vāsiṣṭha IX, 27, 22-24 *R*
 viii, 29 Kali Prāgātha VIII, 66 *R*
 x, 50 Kavaśa Ailūsa X, 30-34 *R*
 ix, 36 Kavi Bhārgava IX, 47-49; 75-79 *PR*
 viii, 54 Kaśyapa Mārīca I, 99; VIII, 29; IX, 64; 67,
 4-6; 91-92; 113-114; X, 137, 2 *PR*
 ix, 12 Kutsa Āṅgirasa I, 94-98; 101-115; IX, 97,
 45-58 *R*
 vii, 4 Kumāra Āgneya VII, 101-102 *D*
 v, 4 Kumāra Ātreya V, 2 *R*
 x, 111 Kumāra Yāmāyana X, 135
 viii, 33 Kurusuti Kāṇva VIII, 76-78 *PRP*
 x, 102 Kulmalabarhiśa Śailūṣi X, 126 *D*
 iii, 11 Kuśika Aiśrathi III, 31 *R*
 x, 104 Kuśika Saubhari X, 127 *R*
 viii, 32 Kusidī Kāṇva VIII, 81-83 *PRP*
 ii, 2 Kūrma Gūrtsamada II, 27-29 *R*

- ix, 15 Kṛtayaśā Āṅgirasa IX, 108, 10-11 *R*
 viii, 60 Krtnu Bhārgava VIII, 79 *PRP*
 viii, 25 Kṛṣṇa Kāṇva VIII, 55 *R*
 viii, 39 Kṛṣṇa Āṅgirasa VIII, 85-87; X, 42-44 *R*
 x, 137 Ketu Āgneya X, 156 *D*
 v, 7 Gaya Ātreya V, 9-10 *PRP*
 x, 60 Gaya Plāta X, 63-64
 vi, 2 Garga Bhāradvāja VI, 47 *R*
 v, 3 Gavīsthira Ātreya V, 1 *R*
 v, 19 Gātu Ātreya V, 32 *R*
 iii, 5 Gāthī Kauśika III, 19-22 *R*
 ii, 1 Grtsamada II, 1-3; 8-28; 30-43; IX, 86,
 46-48 *R*
 viii, 71 Gr̥hapati Sahasahputra VIII, 102 *D*
 ix, 2 Gotama Rāhūgaṇa I, 74-93; IX, 31; 67,
 7-9 *R*
 x, 110 Godhā X, 134, 6-7 *R*
 viii, 48 Gopavana Ātreya VIII, 73-74 *R*
 viii, 12 Gosūkti Kānvāyana VIII, 14-15 *R*
 v, 40 Gaurīvīti Śāktya V, 29; IX, 108, 1-2; X,
 73-74 *R*
 x, 92 Gharma Tāpasa X, 114 *D*
 x, 159 Gharma Saurya X, 181, 3 *R*
 iii, 8 Ghora Āṅgirasa III, 36, 10 *R*
 x, 54 Ghoṣā Kāksīvatī X, 39-40 *R*
 ix, 52 Cakṣu Mānava IX, 106, 4-6
 x, 140 Cakṣu Saurya X, 158 *D*
 x, 19 Citramahā Vāsiṣṭha X, 122 *PRP*
 x, 14 Cyavana Bhārgava X, 19 *PR*
 viii, 68 Jamadagni Bhārgava III, 62, 16-18; VIII, 101;
 IX, 62; 65; 67, 16-18; X, 137, 6; 167 *R*

- x, 45 Jaya Aindra X, 180
 x, 63 Jaratkarna Airāvata X, 76
 x, 123 Jaritā Śārṅga X, 142, 1-2 *Mbh*
 x, 82 Jūhū Brahmajāyā X, 109
 x, 112 Jūti Vātarāśana X, 136, 1 *PRP*
 i, 1 Jetā Mādhucchāndasa I, 11 *R*
 x, 160 Tapumūrdhā Bārhaspatya X, 182 *D*
 x, 72 Tānva Pārthyā X, 93 *PRP*
 viii, 47 Tiraśeī Āngirasa VIII, 95-96 *R*
 iv, 2 Trasadasyu Paurukutsya IV, 42; V, 27;
 IX, 110 *R*
 viii, 56 Trita Āptya I, 105; VIII, 47; IX, 33-34; 102;
 X, 1-7 *PR*
 x, 46 Triśira Tvāṣṭra X, 8-9 *PR*
 viii, 18 Triśoka Kāṇva VIII, 45 *PRP*
 v, 42 Tryarūṇa Traivṛṣṇa V, 27; IX, 110 *R*
 x, 162 Tvaṣṭā Garbhakartā X, 184 *D*
 x, 5 Dakṣinā Prājāpatyā X, 107 *D*
 x, 26 Damana Yāmāyana X, 16 *R*
 x, 5 Divya Āngirasa X, 107 *PRP*
 i, 10 Dīrghatamā Aucathya I, 140-164 *R*
 x, 83 Durmitra Kautsa X, 105 *R*
 x, 80 Duvasyu Vāndana X, 100 *R*
 ix, 20 Dṝlhacyuta Āgastya IX, 25 *R*
 x, 43 Devajāmayah Indramātarah X, 153 *D*
 x, 130 Devamuni Airammada X, 146
 Devarāta Vaiśvāmitra (see Śunakṣepa)
 ix, 23 Devala Kāśyapa IX, 5-24 *PRP* (*Mbh.*)
 iii, 6 Devavāta Bhārata III, 23 *R*
 iii, 7 Devaśravā Bhārata III, 23 *R*

- x, 27 Devaśravā Yāmāyana X, 17 *R*
 x, 58 Devāh X, 51, 1, 3, 5, 7, 9; 53, 1-3, 6-11 *D*
 viii, 3 Devātithi Kāṇva VIII, 4, 21 *R*
 x, 78 Devāpi Ārṣṭiṣeṇa X, 98 *PRP* (*Mbh*)
 viii, 65 Dyutāna Māruta VIII, 96 *D*
 v, 14-a Dyumna Viśvacarṣaṇi Ātreya V, 23 *PRP*
 viii, 63 Dyumnika Vāsiṣṭha VIII, 87 *PRP*
 x, 124 Drona Śāṅga X, 142 (*Mbh*)
 ix, 51 Dvita Āptya IX, 103 *D*
 v, 10 Dvita Mṛktavāhā Ātreya V, 18 *PRP*
 v, 37 Dharuṇa Āṅgirasa V, 15 *D*
 x, 12 Dhruva Āṅgirasa X, 173 *D*
 x, 90 Nabhahprabhedana Vairūpa X, 112 *R*
 vi, 8 Nara Bhāradvāja VI, 35-36 *R*
 ix, 48 Nahuṣa Mānava IX, 101, 7-9 *R*
 viii, 17 Nābhāka Kāṇva VIII, 39-42 *R*
 x, 59 Nābhānediṣṭha Mānava X, 61-62 *R*
 viii, ii Nārada Kāṇva VIII, 13; IX, 104-105 *R*
 x, 70 Nārāyana X, 90 *R*
 ix, 25 Nidhruvi Kāśyapa IX, 63 *PRP*
 viii, 16 Niṣṭithi Kāṇva VIII, 34, 1-15 *R*
 viii, 41 Niṣmedha Āṅgirasa VIII, 89-90; 98-99; IX,
 27; 29 *R*
 viii, 67 Nema Bhārgava VIII, 100 *PRP*
 viii, 64 Nadhā Gautama I, 58-64; VIII, 88; IX, 93 *R*
 x, 153 Pataṅga Prājāpatya X, 177 *D*
 x, 105 Parameṣṭhi Prajāpati X, 129
 ix, 35 Parāśara Śāktya I, 65-73; IX, 97, 31-44 *R*
 i, 9 Parucchepa Daivodāsi I, 127-139 *R*
 viii, 10 Parvata Kāṇva VIII, 12; IX, 104-105 *R*

- ix, 9 Pavitra Āṅgirasa IX, 67, 22-32; 73; 83 *PRP*
 x, 88 Paraśurāma Jāmadagni X, 110 *R*
 vi, 3 Pāyu Bhāradvāja VI, 75; X, 87 *R*
 viii, 6 Punarvatsa Kāṇva VIII, 7 *R*
 viii, 38 Purumiḥa Āṅgirasa VIII, 71 *R*
 iv, 4 Purumiḥa Sauhotra IV, 43-44 *PR*
 viii, 42 Puruṣameḍha Āṅgirasa VIII, 89-90 *R*
 x, 74 Purūrava Aila X, 95, 1, 3, 6, 8-10, 12,
 14, 17 *PR*
 viii, 36 Puruhanmā Āṅgirasa VIII, 70 *PRP*
 viii, 20 Puṣṭigu Kānva VIII, 50 *PRP*
 viii, 46 Pūtadakṣa Āṅgirasa VIII, 94 *PRP*
 x, 141 Pūraṇa Vaiśvāmitra X, 160 *R*
 v, 9 Pūru Ātreya V, 16-17 *PRP*
 i, 11 Pṛ̥thu Vainya I, 148 *PR*
 viii, 26 Pṛ̥ṣadhra Kānva VIII, 56 *R*
 v, 33 Paura Ātreya V, 73-74 *PRP*
 viii, 9 Pragātha Kāṇva VIII, 1, 1, 2; 10; 48;
 62-65 *R*
 x, 10 Pracetā Āṅgirasa X, 164 *PRP*
 x, 105 Prajāpati Parameṣṭhi X, 129
 iii, 10 Prajāpati Vācyā III, 38; 54-56; IX, 84 *R*
 iii, 9 Prajāpāpati Vaiśvāmitra III, 38; 54-56;
 IX, 101 *R*
 x, 161 Prajāvān Prajāpatya X, 183 *D*
 ix, 45 Pratardana Kāśirāja IX, 96; X, 179, 2 *R*
 v, 21 Pratikṣatra Ātreya V, 46 *PRP*
 v, 24 Pratiprabha Ātreya V, 49 *PRP*
 v, 23 Pratibhānu Ātreya V, 48 *PRP*
 v, 22 Pratiratha Ātreya V, 47 *PRP*

- x, 20 Pratha Vāsiṣṭha X, 181 *PRP*
 v, 38 Prabhūvasu Āṅgirasa V, 35-36; IX, 35-36 *PRP*
 v, 12 Prayasvantah Ātreyāh V, 20 *PRP*
 viii, 69 Prayoga Bhārgava VIII, 102 *PRP*
 viii, 19 Praskaṇva Kāṇva I, 44-50; VIII, 49; IX, 95 *R*
 viii, 33 Priyamedha Āṅgirasa VIII, 2, 1-40; 68; 69; 87; IX, 28 *R*
 v, 43 Bandhu Gaupāyana V, 24, 1; V, 24; X, 57-60 *R* [Laupāyana]
 v, 17 Babhru Ātreyā V, 30 *R*
 x, 4 Baru Āṅgirasa X, 96 *PRP*
 v, 32 Bāhuvṛkta Ātreyā V, 44, 12; 71-72 *PRP*
 viii, 45 Bindu Āṅgirasa VIII, 94; IX, 30 *PRP*
 v, 2 Budha Ātreyā V, 1 *R*
 x, 81 Budha Saumya X, 101 *PR*
 x, 57 Bṛhaduktha Vāmadevya X, 54-56 *R*
 x, 98 Bṛhaddīva Ātharvana X, 120 *PRP*
 ix, 4 Bṛhanmati Āṅgirasa IX, 39-40; X, 71-72 *PRP*
 x, 62 Bṛhaspati Laukya X, 72
 viii, 4 Brahmātithi Kānva VIII, 5 *R*
 i, 5 Bhayamāna Vārsāgira I, 100 *R*
 vi, 1 Bharadvāja Barhaspatya VI, 1-30; 37-43; 53-74; IX, 67, 1-3; X, 137, 1 *R*
 viii, 28 Bharga Prāgātha VIII, 60-61 *R*
 i, 7 Bhāvayavya I, 126, 6 *R*
 x, 7 Bhikṣu Āṅgirasa X, 117 *PRP*
 x, 77 Bhiṣak Ātharvana X, 97 *Mbh*
 x, 138 Bhuvana Āptya X, 157 *D*

- x, 84 Bhūtāñśa Kāśyapa X, 106 *PRP*
ix, 37 Bhṛgu Vāruni IX, 65; X, 19 *PR*
viii, 57 Matsya Sāmmada VIII, 67 *D*
x, 29 Mathitah Yāmāyana X, 19 *R*
ix, 17 Madhuechandāh Vaisvāmitra I, 1-10; IX, 1 *R*
ix, 53 Manu Āpsava IX, 106, 7-9
viii, 53 Manu Vaivasvata VIII, 27-31 *PR*
ix, 49 Manu Sāṁvaraṇa IX, 101, 10-12 *R*
x, 67 Manyu Tāpasa X, 83-84 *D*
ix, 29 Manyu Vāsiṣṭha IX, 97, 10-12 *R*
i, 12 Marutah I, 165, 3, 5, 7, 9 *D*
viii, 24 Mātariśvā Kāṇva VIII, 54 *R*
x, 109 Māndhātā Yauvanāśva X, 134, 1-5 *R*
viii, 58 Mānya Maitrāvaraṇi VIII, 67 *R*
x, 82 Mudgala Bhārmyaśva X, 102 *R*
x, 69 Mūrahanvān Vāmadevya X, 88 *R*
ix, 33 Mṛlika Vāsiṣṭha IX, 97, 25-27; X, 150 *R*
viii, 1 Medhātithi Kāṇva I, 12-13; VIII, 1, 3-29;
 2, 1-42; 32; IX, 2; 41-43 *R*
viii, 23 Medhya Kāṇva VIII, 53; 57-58 *R*
viii, 2 Medhyātithi Kāṇva VIII, 1, 3-29; 3; 33 *R*
x, 142 Yakṣmanāśana Prājāpatya X, 161 *D*
v, 30 Yajata Ātreya V, 67-68 *PRP*
x, 106 Yajna Prājāpatya X, 130 *D*
x, 23 Yama Vaivasvata X, 10, 2, 4, 6, 8, 9, 10, 12,
 14; 14 *PR(D)*
x, 24 Yamī Vaivasvatī X, 10, 1, 3, 5, 7, 11, 13;
 154 *PR(D)*
ix, 47 Yayāti Nāhuṣa IX, 101, 4-6 *R*
viii, 70 Yaviṣṭha Sahasah Putrah VIII, 102 *D*

- x, 143 Rakṣohā Brāhma X, 162 *D*
ix, 3 Rahūgaṇa Āṅgirasa IX, 37-38 *R*
v, 29 Rātahavya Ātreya V, 65-66 *PRP*
ix, 19 Renu Vaiśvāmitra IX, 70; X, 89 *R*
viii, 66 Rebha Kāśyapa VIII, 97 *R*
ix, 26 Rebhasunū Kāśyapau IX, 99-100 *R*
i, 8 Romaśā I, 126, 7 *R*
x, 42 Laba Aindra x, 119
x, 52 Luṣa Dhānāka X, 35-36 *R*
i, 14 Lopāmudrā I, 179, 1-2 *R* (*D*)
x, 166 Vatsa Āgneya X, 187 *D*
Vatsa Kāṇva VIII, 6; 11 *PRP*
ix, 39 Vatsapri Bhālandana IX, 68; X, 45-46 *PR*
x, 79 Vamru Vaikhānasa X, 99 *R*
x, 100 Varuṇa X, 124, 1, 5-9 *D*
v, 11 Vavri Ātreya V, 19 *PRP*
viii, 55 Vaśa Aśvya VIII, 46 *PRP*
vii, 1 Vasiṣṭha Maitrāvaraṇa VII, 1-32; 33, 1-9;
34-104; IX, 67; 90; 97, 1-3; X, 137, 7 *R*
vii, Vasiṣṭhaputrāḥ VII, 33, 10-14 *R*
ix, 10 Vasu Bhāradvāja IX, 80 82 *PRP*
x, 18 Vasukarṇa Vāsukra X, 65-66 *R*
x, 32 Vasukṛt Vāsukra X, 20-26
x, 34 Vasukra X, 28, 3, 4, 5, 7, 9, 11
x, 33 Vasukra Aindra X, 27; 29
ix, 34 Vasukra Vāsiṣṭha IX, 97, 28-30 *R*
x, 36 Vasukrapatnī Indrasnuṣā x, 28, 1
x, 156 Vasumanā Rauhidaśva X, 179, 3 *R*
viii, 34 Vasurocisa Āṅgirasah Sahasram VIII, 34,
16-18 *D*

- v, 5 Vasuśruta Ātreyā V, 3-6
 v, 15 Vasūyavah Ātreyāh V, 25-26 *PRP*
 x, 101 Vāk Āmbhīnī X, 125 *PRP*
 x, 113 Vātajūti Vātarāśana X, 136, 2 *PRP*
 iv, 1 Vāmadeva Gautama IV, 1-17; 18, 2-3, 8-13;
 19-41; 45-48 *R*
 x, 114 Viprajūti Vātarāśana X, 136, 3 *PRP*
 v, 46 Vipra(or Vasu)bandhu Gaupāyana V, 24;
 X, 57-60 *R* [Laupāyana]
 x, 30 Vimada Aindra X, 20-26 *R*
 x, 31 Vimada Prājāpatya X, 20-26 *R*
 viii, 35 Virūpa Āṅgirasa VIII, 43-44; 75 *R*
 x, 49 Vivasvat Āditya IX, 13 *PR*
 x, 144 Vivṛhā Kāśyapa X, 163 *D*
 x, 150 Vibhrāṭ Saurya X, 170 *D*
 viii, 40 Viśvaka Kārṣṇi VIII, 86 *R*
 x, 65 Viśvakarmā Bhauvana X, 81-82
 x, 65 Viśvamanī Bhauvan X, 81-82
 viii, 52 Viśvamanā Vaiyaśva VIII, 23-26
 v, 16 Viśvavārā Ātreyī V, 28 *PRP*
 v, 14 Viśvasāmā Ātreyā V, 22 *PRP*
 iii, 1 Viśvāmitra Gathinah III, 1-12; 24-32; 33,
 1-3, 5, 7, 9, 11, 13; 34-35; 36, 1-9, 11; 37-
 53; 57-62; IX, 67, 13-15; X, 137, 5 *R*
 x, 120 Viśvāvasu Gandharva X, 139
 x, 163 Viṣṇu Prājāpatya X, 184 *D*
 x, 8 Vihavya Āṅgirasa X, 128 *PRP*
 vi, 9 Vītahavya Āṅgirasa VI, 15 *R*
 v, 41 Vṛṣa Jāna V, 2 *R*
 ix, 28 Vṛṣagaṇa Vāsiṣṭha IX, 97, 7-9 *R*

- x, 39 Vṛṣākapi Aindra X, 86, 7, 13, 23
 x, 115 Vṛṣṇāka Vataraśana X, 136, 4 PRP
 ix, 41 Vena Bhārgava IX, 85; X, 123 PR
 ix, 38 Vaikhānasāh Śatam IX, 66 R
 Vyaśva Āṅgirasa VIII, 26 PRP
 ix, 31 Vyāghrapād Vāsiṣṭha IX, 97, 16-18 R
 vi, 5 Śāmyu Bārhaspatya VI, 44-46; 48 R
 x, 9 Śakapūta Nārmeda X, 132 R
 vii, 2 Śakti Vāsiṣṭha VII, 32, 26-27; IX, 97, 19-21;
 108, 3, 14-16 R
 x, 25 Śaṅkha Yāmāyana X, 15 R
 x, 44 Śacī Paulomī X, 159 D
 x, 91 Śataprabhedana Vairūpa X, 113 R
 x, 149 Śabara Kāksīvata X, 169 R
 viii, 8 Śaśakarṇa Kānva VIII, 9 R
 v, 51 Śaśvatī Āṅgirasi VIII, 1, 34 R (D)
 x, 71 Śāryāta Mānava X, 92 PR
 x, 135 Śāsa Bhāradvāja X, 152 PRP
 x, 155 Śibi Ausīnara X, 179 R
 x, 136 Śirimbiṭha Bhāradvāja X, 155 R
 ix, 16 Śisu Āṅgirasa IX, 172 PRP
 ix, 18 Śunahśepa Ājigarti I, 24-30; IX, 3 R
 vi, 7 Śunahotra Bhāradvāja VI, 33-34 R
 v, 26 Śyāvāśva Ātreya V, 52-61; 81-82; VIII, 35-
 38; IX, 32 R
 x, 167 Śyena Āgneya X, 188 D
 x, 134 Śraddhā Kāmāyanī X, 151 D
 viii, 43 Śrutakakṣa Āṅgirasa VIII, 92 PRP
 v, 45 Śrutabandhu Gaupāyana V, 24; X, 57-60 R
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- v, 28 Šrutavit Ātreya V, 62 *PRP*
viii, 21 Šṛṣṭigu Kāṇva VIII, 51 *PRP*
x, 169 Saṁvanana Āṅgirasa X, 191 *PRP*
v, 47 Saṁvarana Prājāpatya V, 33-34 *R*
x, 11 Samvarta Āṅgirasa X, 172 *R* (*D*)
x, 28 Sañkusuka Yāmāyana X, 18 *R*
x, 160 Satyadhṛti Vāruṇi X, 185 *D*
v, 35 Satyaśravā Ātreya V, 79-80 *PRP*
v, 20 Sadāpṛṇa Ātreya V, 44, 12; 45 *R*
viii 7 Sadhvamīsa Kāṇva VIII, 8 *R*
x, 92 Sadhri Vairūpa X, 114 *R*
x, 1 Saptagu Āṅgirasa X, 47 *PRP*
viii, 59 Saptavadhri VIII, 73 *R*
v, 34 Saptavadhri Ātreya V, 78 *R*
x, 66 Sapti Vajambhara X, 79-80 *D*
x, 158 Sapratha Bhāradvāja X, 181, 2 *PRP*
x, 85 Saramā X, 108, 2, 4, 6, 8, 10, 11 *R*
x, 76 Sarvahari Aindra X, 96 *D*
i, 2 Savya Āṅgirasa I, 51-57 *R*
v, 13 Sasa Ātreya V, 21 *PRP*
i, 4 Sahadeva Vārsāgira I, 100 *R*
x, 139 Sādhana Bhauvana X, 157 *D*
x, 125 Sārisṛkka Śārṅga X, 142, 5, 6 *Mbh*
x, 168 Sārparājñi X, 189 *D*
ix, 43 Sikatā Nivāvari X, 86, 11-20, 31-40 *D*
x, 3 Sindhukṣit Praiyamedha X, 75 *R*
x, 47 Sindhudvīpa Āmbariṣa X, 9 *R*
viii, 44 Sukakṣa Āṅgirasa VIII, 92-93 *PRP*
x, 107 Sukīrti Kāksīvata X, 131 *R*
v, 8 Sutambhara Ātreya V, 11-14 *PRP*